Record of Christian Work

A Magazine for the Parlor and Study

Volume 47 December 1928 Number 12

Christmas

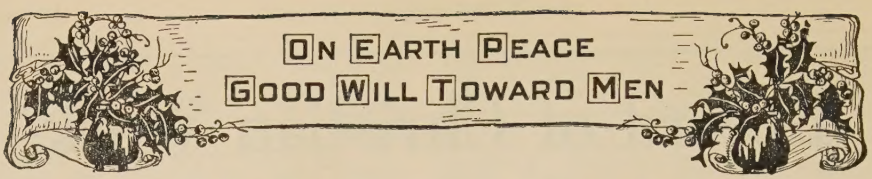
Rev. Cornelius B. Muste, Brooklyn

Ye shall find the babe wrapped in swaddling clothes and lying in a manger!—Luke 2. 12.

The birth of every child into this world is a sign, a symbol, that God has not yet despaired of the human race. The child has a secret which the world longs to know, but which its wisdom cannot penetrate.

Christmas is the festival of the world's humility, of its distrust of itself. It is the time when this mighty civilization of ours half consciously confesses its fears that the power and the glory which it has gained need the mastery of a mightier hand. It is the time when we see that innocence and love are stronger than wisdom and force. For on Christmas Day we remember that the God who came as a helpless baby and ushered in his kingdom by a short and tragic life lived in an obscure corner of a heedless world. We remember him who never wrote a line, nor ruled even the tiniest city, nor marched at the head of even a company of soldiers. We remember him as the man whose words, caught by disciples who perhaps but half understood them, are now the most powerful words in all the world. And as we remember we wonder whether with our wealth and our science and all the apparatus of our might we still lack the touch of power which can redeem us.

No, on Christmas Day we do not wonder! If we think at all we know that we need the mastery of Jesus!



Religious Thought and Activity.

The Department of Commerce has completed its statement regarding the various denominations as determined by the Census of Religious Bodies in 1926. Now it is reporting on the religious data of each separate state.

The missionary colleges and universities of China opened the new scholastic year with large enrolments and without any disturbance because of the political situation. A cablegram from Yenching University, Peking, stated that the institution has a capacity enrolment, and that a class of 190 freshmen has entered. A cable from Shantung Christian University, Tsinan, stated that nearly 200 students attended the opening session of that institution.

Yale Hope Mission is the name of a city rescue mission founded in New Haven, Conn., some years ago by certain Christian students in Yale University, and supported ever since by the personal and financial aid of interested students. The cornerstone of a new $250,000 building was recently laid with appropriate exercises, in which Rev. Elmore M. McKee, pastor of the Church of Christ in Yale University, and other prominent persons participated.

The superintendent of Yale Hope Mission is John W. McDonald.

Regularity in church attendance is a virtue or habit whose cultivation is devoutly to be wished. We wonder if the following record can be beaten.

On February 4, 1894, Dr. A. A. de Larme, while pastor of the First Baptist Church of Norristown, Pa., baptized Horace H. Johnson. Since that time there have been 3696 services held in that church. Mr. Johnson has been present at 3689 of those services. In other words, he has missed seven services during 34 years, and these seven absences were caused by sickness.

We repeat the query, Is there a man or a woman in the United States who can beat the record of Deacon Johnson?

A notable feature in the foreign missionary situation lies in the recruiting in America of individuals of other racial descent to go back to the homeland to witness for Christ. We have been familiar with Czechoslovakians and others who have done this. Now the "New East" tells of the coming to Canton, China, of Miss Chow Lung as a missionary to her own people at her own expense.

Born in Texas, Miss Lung has a master of arts degree from the University of Texas, and is a graduate of the Southwestern Training School. She is studying now the language of her parents, and is working with the girls' school, the Pooi To Academy, in Canton.

The Presbyterian Board of Foreign Missions has received official word with regard to new treaty arrangements between Persia and Great Britain and between Persia and the United States dealing with religious freedom. This adjustment provides that the mission schools shall not be required to teach the Koran or Moslem law, and that they shall not be allowed to teach the Bible as a required subject in the curriculum to Moslem students; that they may teach the Bible freely in the curriculum to non-Moslem students; that they may use the writings of great teachers and prophets in their Ethics courses for all students; that they are not to be estopped from any religious teaching or influence for all students outside of the regular curriculum; that the schools shall conform to the government educational courses, and that their graduates shall have the same privileges and standing as graduates of the government schools.

Testimony to the unchanged religious disposition of the people of Russia is invariably given by those who visit that land. Miss Ruth Fraser, of Springfield, O., a Y. W. worker in China, has recently returned home via Siberia and Russia.

"Living is a serious business to young and old in Russia," says Miss Fraser. "That is

the chief impression we got from car windows, brief station stops, and between trains in Moscow and other cities. The minute we crossed the border into Poland we felt the difference. Whatever Poland's poverty is, it presents a brilliant surface of cheerfulness and gayety. In Russia on the streets the lack of light-hearted tones in voices is apparent. The country looks fairly prosperous, although there were few well dressed people on the streets."

Churches in Russia, she says, are found open, and often fairly well attended. "We heard church bells in Siberia and saw people in all the churches which we entered. Apparently the religious impulse of Russians is too strong to change."

It is pleasant to receive an encouraging financial report from any mission board these days. The American Board is in the happy condition of reporting that the year recently closed ended with a credit on the right side amounting to over eleven thousand dollars. However, the pleasure is somewhat modified by regret that the favorable outcome was largely due to severe retrenchments that had taken place, especially in the appointment of new missionaries. Shrinkage in the forces on the field is a serious thing.

It was a last-minute victory. During July and August a special appeal was sent out to a limited number asking that they give the sum of $115,000. They responded nobly with $117,000.

Evidently the statements of critics of foreign missions that the missionary cause is losing ground is somewhat previous in some quarters.

The total received from all sources amounted to over two millions. In addition, native churches in the foreign fields contributed over $600,000.

Of 40 new missionaries appointed during the year we note that 23 were classified as educational, two each as evangelistic and business, three as medical, one each as agricultural and social service, and eight as wives of missionaries. Six countries received reinforcements, India coming first with 13, Turkey next with 12.

The American Board of Commissioners for Foreign Missions, which was organized in 1810 and is the oldest missionary society in America, showed in its financial report for

the year ending August 31, 1811, total receipts of $999.52.

The reaction in Japan succeeding the abnormal development of industry during the World War is working great hardship on women and girls, in the opinion of Miss Haru Asai, in charge of the work for industrial girls for the Y. W. C. A. in Osaka. Osaka is the center of the cotton factory industry in Japan. Hundreds of girls were employed in these factories during the war. Men are now taking their places, the demand for work being so imperative that many college graduates are taking the places at looms formerly held by women. The consequent unemployment of girls and women is not the best for their morale, and it is with these girls Miss Asai is concerned. She passed through New York recently for her home after two years' study of social, religious and industrial problems in Europe.

"We have an average of 250 girls a day at the Association Center in Osaka," she said, "who are divided into three classes. In the mornings girls of leisure and young wives come to us for study and recreation, our afternoon classes are composed of students in colleges and high schools, and our evening classes are recruited from the ranks of industry. We have the only night school for girls in Osaka. While our girls are interested in the study of the languages, stenography, etc., they show the greatest interest in religious talks and Bible classes. Every Monday evening we make the life of Christ our study theme, and the girls are enthusiastic, many coming Monday evenings who do not appear at any other time. They seek a practical application of every point. Brought up in Buddhist families, they have found nothing in Buddhism that is personal. I wish that all who are concerned with the advancement of the cause of Christ could be with me

at our Monday evening classes. It would do much to hearten them to see the real love of these girls for the Bible."

New Translation of the Bible for Italy.

A new translation of the Bible in the Italian language will soon be on sale, according to a statement of the British and Foreign Bible Society in its monthly organ.

This has been prepared from the Vulgate version by a company of Roman Catholic scholars, and is to be published by the Society of Cardinal Ferrari.

It is interesting to read the prospectus which has been sent out. We quote a few sentences.

"Notwithstanding the fact that we Catholics are very numerous in Italy, up to the present no version of the Scripture has been circulated in our cities except the Protestant Bibles. The Society of St. Jerome sent out the Italian text of the Gospels and of Acts, but the Bible in Italian is a rare thing, to be found only in libraries. The young people of our Society have recently said, 'Must we really resign ourselves to see Protestant Bibles everywhere? Why do we not publish in a beautiful, neat pocket edition the whole Italian and Catholic Bible?' "

It is claimed that the new publication will be the finest edition of Holy Scripture that has ever appeared in Italy. The Book of Ruth has been issued as a specimen. It is printed in small but clear type, and on the four pages there is only one note and that simply defines the word Ephah.

"While we regret that Roman Catholics in Italy should regard the versions which we circulate as Protestant Bibles, we rejoice at this publication of a version that will be more acceptable to Roman Catholics because it is issued under the authority of their church."

Viscount Allenby Accepts an Arabic Bible.

Viscount Allenby took time during his recent stay in New York to visit the Bible House and accept a copy of the Arabic Bible presented as a token of the esteem in which the victor of Jerusalem is held by Bible lovers. During the late war and thereafter Viscount Allenby showed unusual consideration for the religious susceptibilities of the multitudes to whom the lands of the Bible are holy ground.

"This Bible will be one of my most cherished possessions," said Viscount Allenby in part on receiving the red leather-bound, specially inscribed volume. "Your president Mr. Hyde, a non-military man, has just given me the best definition of military strategy I have ever heard when he said that military strategy consisted of putting your own troops into the place where they will do the most damage to the enemy and the least to yourself. . . . . History repeats itself. We found the Bible to be a good guide in fighting a campaign in the Holy Land, for we traveled through the valleys, drank at the wells, and went forward and backward over the great military roads used by the warriors and the peoples of long ago. But I hope I have seen the last of war."

Dr. John H. Finley of New York, who escorted Viscount Allenby, made reference to his great love of the Bible, and recalled a night in Palestine when he and the viscount had read the 34th and 35th chapters of Isaiah together.

The Arabic Bible presented the viscount was translated by American and native scholars, and published by the American Bible Society. Tens of thousands of copies have been issued by this society and the British and Foreign Bible Society in the last sixty years.

Reception of the Friendship School Bags in Mexico.

The great Stadium in Mexico City was crowded last September with 65,000 participants in the patriotic program celebrating the 118th anniversary of Mexico's declaration of independence from Spain. On the tribunal sat President Calles, his cabinet, and representatives of the diplomatic group. The Mexican Committee on World Friendship among Children, with Mrs. Emrich as their guest of honor, sat immediately behind the president.

One part of the remarkably staged, three-hour program was particularly significant for Americans, the section given to the presentation of the Friendship School Bags. Boys and girls—3000 of them,—each carrying a Friendship School Bag, marched four abreast down the field between the cheering thousands seated in the Stadium. Two Friendship Bags, one for the boys and one for the girls of Mexico, were presented to the first secretary of the American embassy,

acting for the ambassador. He in turn, speaking in Spanish, presented the bags to the president. In front of the president's chair stood a Mexican boy and girl representing the school children of the Republic. With a quick smile and greeting the president put into their hands these symbols of friendship and goodwill from the children of the United States, while the strains of the "Star-Spangled Banner" were heard from one end of the great Stadium to the other.

The task of receiving, recording, classifying and allocating the bags among Mexico's million and a quarter primary school children proved to be a much more exacting one than had been anticipated.

"You will rejoice to know," writes Mrs. Emrich from Mexico City, "that a course on international friendship has been written into the curriculum of the primary schools of Mexico, due entirely, so Mr. Moises Saenz, acting minister of Education, told me, to this friendship project from the United States."

"In one school that I visited this morning the teacher said they are studying about the United States, its history, its accomplishments, its people, and all in a friendly way. 'This,' she said, 'is a new thing, and strange, but we are happy in doing it!'"

Another teacher said: "We have heard a great deal about our enemies in the United States, but we had not heard before of the friends we have there."

An American long resident in Mexico observed: "I heard the Mexican band playing the 'Star-Spangled Banner' in the Stadium, saw the American flag waving while the thousands of Mexican children, carrying their Friendship Bags, marched down the field, and watched the packed crowds standing and cheering. I realized that I had never seen anything quite like this in Mexico before."

IN THE LAND OF LORD JESUS.

A Baptist church in Nazareth that reports a Sunday school with an average attendance of 235 is maintained by the Southern Baptists. Its location is quite near the traditional site of that synagogue in which Jesus Christ, returning from Capernaum, read the Bible lessons at a regular service, as described by Luke. The present building is a modern structure, and the organization is rapidly becoming self-supporting.

O Bethlehem, if I could show
To this dark world of night
The meaning of thy radiant glow,
Where cradled heaven's own light,
I know that all the sons of earth
Would journey to thy shrine,
And worship at the Saviour's birth,
And see the light divine!

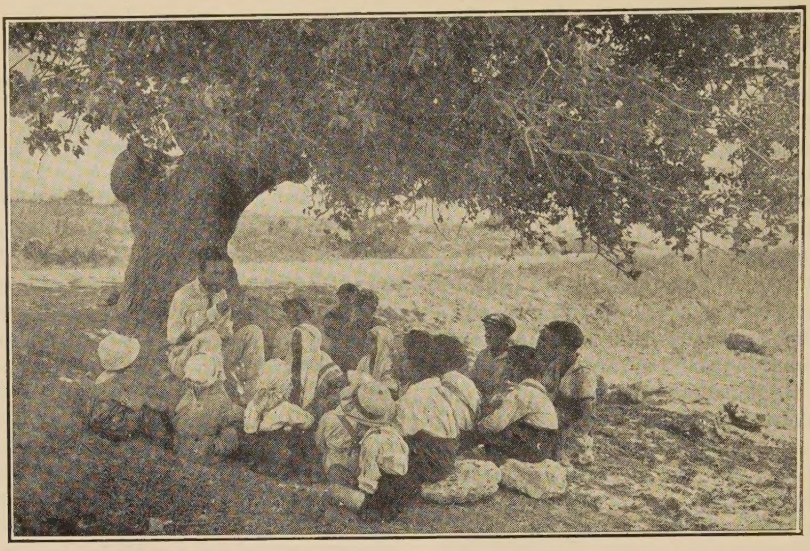
—Edgar Cooper Mason.

The pastor reports that he is about to establish a new Baptist church at Cana, where Christ performed his first miracle. Converts number more than 20, and come chiefly from people who have not heretofore been identified with other religious bodies. The pastor states that the future of Nazareth, from a business point of view, fully warrants expansion, and the same is true of Cana. Real estate values are advancing, homes are being provided through the efforts of the people themselves, and modern conveniences in houses are being introduced.

Baptists of the South are behind these extension plans, and they purpose to further extend their work throughout Palestine. They report twenty times as many baptisms in Southern Europe in the past six years as during the fifty years previous to 1921.

How would you like to attend a school in the open air? The school pictured herewith is in the Jewish colony Nachlat Yakob (Inheritance of Jacob). Note the gnarled old oak tree, and how bright the sunshine is on the road and over all! Mark the costumes, and deep interest of the boys! What can the teacher be teaching them? The history or geography of the Holy Land? Or is he telling about the plants or animals or the stories of the Bible? What language does he use? The boys may have come from many lands and represent a dozen different tongues, but here in Palestine they must all speak one tongue, Hebrew, which has been revived in Palestine since 1881. It is the language of some 15,000 pupils in the Zionist schools.

So in simple speech the teacher tells them of Moses or David, or of the great wars fought for Eretz Yisrael (the land of Israel), as they love to call it, in the days of the Judges or of the Maccabees. It is all so interesting and inspiring, to sit there in the sweet air of spring and learn of the great deeds done within sight of where they sit, or not much further away! The history and topography of their own land will enter into



An open air boys' school in Palestine.

their souls, and they will learn to love its valleys and mountains, its flowers and trees, beasts and birds, and its ancient men and women. A new patriotism fills their young hearts, and they thrill with the past, present and future of the Holy Land.—New York Hebrew Mission Folder.

WHAT IS INTERNATIONAL GOLDEN RULE SUNDAY?

In the autumn of 1923 an international group of social workers, meeting in Geneva, Switzerland, expressed despair of educating the world to the better day of brotherhood through the customary persuasions of war and diplomacy. Yet the aim was so infinitely to be desired! Could the persuasion of the Golden Rule be made effective? If on an appointed day, say the first Sunday in December, the whole world should sit at a common table, eat bread and salt, think of the hungry and the sorrowing and make a donation for their aid, would not a great advance be made in practical religion?

The idea fired the imagination of the world. Presidents, kings and premiers; the pope, religious leaders and patriarchs; powerful financiers, influential statesmen, educators, labor leaders, approved and led friends and followers to a community of thought and feeling such as this old round earth has never known. Over fifty countries unite in its observance and contribute to the Near East Relief. The day falls on December 2 this year.

The immediate beneficiaries of International Golden Rule Sunday are the orphaned children of the Near East. Their parents were killed or died of persecution, deportation, exposure or starvation in connection with the various disasters of the late war. The children are practically all under sixteen years of age. All of them are too young to be thrown upon their own resources.

Suggested menus for Golden Rule meals are: (1) Meat stew, apricots, cocoa; (2) One vegetable, dark bread, tea; (3) Thick soup and dark bread; (4) Macaroni and cheese and prunes. Tables may be bare, or covered with paper; utensils of the simplest, tin or paper; waiters or waitresses in costumes that suggest the Near East.

Over 30,000 children have during the last four years been outplaced, and this work is going forward with such speed that in time all will be provided for outside of orphanages and other institutions, except those who because of physical or mental defects or ailments will have to be permanently cared for in special institutions. But to do this will require somewhat more than is usually contributed in one year. For 1927 the total regular expenditures were $2,675,623.79 ($702,359.75 less than the preceding year), but the underwriting for the ending of the work should reach at least $4,000,000. This

should be increased to $6,000,000 if adequate provision is to be made for health and welfare work among graduate orphans and for an adequate contribution toward a solution of the larger refugee problem. What has been so generously and nobly begun and supported through these years of distress and suffering from war, earthquake, disease and famine for millions of homeless children and broken, helpless exiles should be carried on to the crowning end.

NEAR EAST RELIEF NEWS NOTES.

Six 10-ton American motor road rollers were recently shipped by Near East Relief to Armenia for and at the expense of the Armenian government. These were ordered by the Earthquake Reconstruction Committee.

Electric lights are being installed in the city of Jerusalem. Eight boys who have been supported and trained by Near East Relief have been employed by the contractors, the Mavromatis Company, to help with the work.

The boys of the Near East Relief Farm School in the Caucasus have a camp in a mountain valley, but it is not for recreation only. The grass is abundant there, and under the direction of a teacher the boys are taking care of the cows, horses and donkeys—ninety-nine in all,—which belong to the Farm School.

Syria offers few opportunities for girls to earn their own living, consequently 36 older girls who have reached the age of 16 were glad to go to France, where they have been given work in the silk factory in Aubenas. Near East Relief secured a home for them in charge of an Armenian woman, so they will be cared for until they are older and know the country to which they have gone to live.

A plague of locusts recently attacked Palestine, Syria and Mesopotamia. They ate so much of the wheat and other grain that the price of food stuffs has begun to soar, particularly flour, boulghor, cheese and butter. Such plagues have visited the Near East since time immemorial. This year, however, instead of idly accepting the destruction of their crops as the will of Allah the people made earnest and united efforts to save them.

An American woman sent a special Easter gift of money sufficient to buy two Easter eggs for each child in one of the Near East Relief orphanages in Syria. The children, however, asked that they might be given only one egg and that the remainder of the money be used for the rental of a moving picture film showing the life of Christ. The picture was good, and the children were much impressed.

For older boys and girls who have gone from the orphanages, an organization known as the Near East League has been of great value in keeping the boys, especially, interested in helping each other. The League provides night schools, and also social and recreational activities. Each Near East League center has a library, to which friends from America as well as in Syria have contributed books. During one week 86 books were drawn from the library in Aleppo and 192 from the library in Beirut. Newspapers and periodicals are kept in the reading rooms and when these are open there is scarcely an hour when the young people are not making use of them.

Blind Musicians.

The boys in the School for the Blind have given their first concert in this year. They had it in the main building of the Orphanage Rug School. During the recess the boys also gave a comical play, which they did so well that Syrian guests as well as the orphanage family enjoyed it. If it were not for the lack of money to pay for transporting these blind musicians down to the city, it would have been worthwhile to give this concert in Beirut also. We sold 30 (Syrian) pounds' worth of tickets. This money will be used for the repair of the musical instruments. Each boy tries to have his own instrument. He brings to the director all his small earnings and savings to buy his best friend, his violin.—Theodore Wieser, director of the Blind School.

Girls at the Near East Relief rug factory at Ghazir on the Lebanons are now at work on the first silk rug to be made in the factory. It contains about 600,000 knots to the square meter. A few girls from this industrial school have been married. A letter from a young Armenian now in Montevideo, South America, expresses a happy husband's gratitude for the wife he found at the Ghazir Orphanage. He thinks himself the

most fortunate of men, and thanks Near East Relief over and over again for "such a jewel." Of this incident Dr. Kunzler, the director, writes:

"No one will blame the Orphanage father that on receiving such a letter he prayed that about a hundred other such young men might visit the school at Ghazir."

Through the gift of $1000 from the Episcopal church of Victoria, British Columbia, Near East Relief was able to open a Working Girls' Home in Athens. A fine old residence near the Arch of Hadrian, on the road to the Acropolis, was secured for the girls. This home was greatly needed to pro-

Food and life itself have been given them by Golden Rulers.

vide an outlet for some 80 to 90 older girls, almost all of whom are physically handicapped and could not be placed in homes as servants. Already work has been found for all these girls in various millinery, dressmaking, or other establishments, where they will soon learn a trade and become self-supporting. The home can accommodate 75 at one time. The girls do practically all the work.

No Idlers Here!

Among the homeless peoples to whom Greece opened her doors after the Smyrna disaster, 300 are now earning a modest living through the Near East Relief industrial activities. Although they must still live in the refugee camps, they have their own small huts and garden plots. At Condouriotis Camp (named for the president of Greece,) there are ten looms, and the regular monthly shipments of handwoven linens and silk, embroideries, etc., supplemented by sales in Athens, have been sufficient to place this industrial department on a self-supporting basis.

Of the thousands of children from Christian homes who found safety in Greece during the war in Turkey, 17,177 have gone out from the Near East Relief orphanages to make their own way. Notwithstanding the keen competition in this land of many adult refugees, only about 100 of the orphans have had to be readmitted to the orphanages the past year because they were unable to earn their way.

JOHN MASEFIELD'S MIRACLE PLAY IN CANTERBURY CATHEDRAL.

The return of the drama to the haunts of religion whence it sprang was again essayed recently—and under especially favorable auspices,—when John Masefield's "The Coming of Christ" was presented before an eager thronging audience in the historic nave of Canterbury Cathedral. Whoever has felt the importance of sumptuous ritual in a building of this character, or has realized how completely the forms of worship arranged for shrines more moderately proportioned may be swallowed up in the caverns and abysses of a fair sized Gothic church, will welcome a revival of ritualistic drama at Canterbury as a happy portent.

Masefield's play, in fact, has much in common with the statelier of the medieval religious dramas. It consists of splendid processions and choruses filing in and out, entering from the choir or the transepts, and making their egress ultimately down the long aisle of the nave through the midst of the congregation. The characters are Biblical or abstract. Instead of Milton's "Powers, Dominations, Deities of Heaven," with whose ranks and regalias Anatole France later dealt so airily, the host of heaven is represented in Masefield's play by four characters called "The Power," "The Sword," "The Mercy," "The Light." "At the close

of the preluding music," say the stage directions, "two 'Trumpeters of the Host of Heaven' enter from the quire door, walk each three paces to his side, blow a short blast, descend to the middle stage, halt, blow a long salute, turn each to his side, and go off into the transepts." After this splendid event come "The Power," "The Sword," etc., one by one, to debate with the Spirit of Christ the advisability of his entry into the world. Think what a picture they make, and how they must have been costumed to blaze with sufficient intensity against the rich background of the Canterbury choir! Think of the host of angels appearing in the door of the choir and on the upper stage and in the gallery and clerestory, singing, "Glory to God in the Highest," until presently "the curtain at the top of the quire steps is drawn, showing in the arch of the quire door a litter, on which is the mother of Jesus with the child Christ," the angels standing behind and beside the litter. Picture the three kings,—Baltasar, Gaspar, and Melchior,—bearing the gift of their adoration to the feet of the Christ child, and the shepherds, who were surprised in the heat of an atheistic discussion by an angel out of a cloud, as they take up the litter now of mother and child, and bear it straight down the steps to the nave, with kings, angels, "The Power," "The Sword," "The Mercy," in their splendid train, all singing:

"Our God is wearing
Man's flesh, and bearing
Man's cares, through caring
What men may be;
Our God is sharing
His light and daring
To help men's faring
And set men free!"

Recall the most splendid wedding you ever saw, or a royal christening out of a fairy tale, the excitement of all its magnificent entrances and exits multiplied by ten and reinforced further by the exalting thought of new life and redemption, the veil of the Temple withdrawn for an instant to afford a glimpse of the grandest of mysteries mystically conceived, the mystery, namely, of birth,—you will then have some notion of how Masefield's miracle play soars above the level of most that has been attempted recently in the way of church pageantry!—Contributed.

John Masefield.

CHRISTMAS AT HOME AND ABROAD.

St. Louis Attempts to Guide the Christmas Spirit.

"What can we do," asked the Institutions and Agencies Committee and the Day Nursery Committee of the St. Louis Community Council, "to avoid having sick, overstimulated children and worn-out and irritable cottage mothers and foster mothers because of the desire of well-intentioned organizations to give 'orphans' a Merry Christmas?"

The St. Louis group was not content merely to ask the question. It also set about answering it. A "Statement of Principles of Christmas Giving" was adopted, as follows:

Surprising as it may at first appear, it is nevertheless true that certain unfortunate results often follow the unconsidered and indiscriminate giving of the generous hearted public at Christmas time, especially the giving which has for its object the children in the care of institutions, day nurseries, or other child-caring agencies.

From a knowledge of these results, and with the hope that they may have some part in directing the great outpouring of generosity at Christmas time into lines that will be productive of greater happiness to these children, the representatives of the undersigned institutions and child-caring agencies have adopted the following set of principles as a guide for Christmas giving to children:

We Believe—

That children in the care of institutions and other social agencies are not different in essential respects from other children, and that what applies to other children in regard to Christmas giving and receiving applies to these children;

That children in the care of institutions and other agencies should have the individuality and personal intimacy which should be associated with giving;

That indiscriminate giving to children by strangers destroys the sense of individuality and personal intimacy which should be associated with giving;

That in most institutions and child-caring agencies the board of directors and executives make adequate provision for the children at Christmas time, and that all supplemental provision by outside individuals or organizations should be made only after consultation with and upon the advice of those in charge;

That parties given by individuals or organizations at some place outside the child's home or institution, or other familiar surroundings should not be generally encouraged;

That in almost all institutions and agencies there is a need for equipment and play apparatus which cannot be met through the regular income of the agency. It would be most helpful to have the interest and the money of persons and organizations desiring to do something for children at Christmas time directed toward the securing of larger and more substantial gifts which would give pleasure and happiness to children, and add something of beauty to their lives not only at Christmas time, but throughout the year, and perhaps for several years to come;

That when individuals, organizations or other groups desire to do something for the happiness of the underprivileged children of the community at Christmas time they get in touch with the children's institutions and child-caring agencies through means of the Christmas Bureau.—From the "Bulletin" of the Child Welfare League of America, 130 East 22nd Street, New York City.

Last Christmas at Allahabad.

Dear Friends:

With the back of the car loaded to the roof with Christmas presents we drove to the leper asylum for the Christmas dinner and treat. A glorious riot of color in the mufflers aroused exclamations of joy.

The lepers were already seated on the ground in the hibiscus-hedged garden next to the church. Their shining brass vessels were already being filled with Indian food such as they love. When they saw us and the car, some rose to their feet to stare, while others, unable to stand, cheered and nudged their neighbors.

Visitors, including Mrs. Higgins of Glenshaw, Pa., who is visiting her daughter, Mrs. Hazlett, immediately began the distribution of the presents. I had previously taken out 70 small mufflers and sent to Dr. Schuyler of the Amballa Asylum, who was happy to get them as she had none for her lepers. This also saved me from the trouble I have sometimes had of trying to give out mufflers unequal in size and shape. The regulation size is one by four feet. Anything less is likely to cause unhappiness. Anything larger is a shawl, and brings joy to a boy or girl. As the mufflers were passed around to the men, eager hands, more or less deformed, went up to receive them, while the recipients smilingly said "Salaam" as a Thank-you. The pain-harrowed faces of those unable to leave their beds brightened as trembling hands turned the gifts over and over, smiling at the lovely colors.

There were 509 leper men and women, and only 47 shirts and vests and 50 pairs of socks. So I asked the captain of each of the barracks who were the neediest men and women of his barrack. While we located these most needy ones many gathered about showing wasted bodies, and pleading, "Surely I am on that list, Memsahiba!" How happy was each one who was included!

Dinner was served,—huge purées (whole meal cakes fried in deep butter) and lots of curry, dahi (curds), jalebis (sweets), oranges and guavas.

"Oh, but it is good!" they exclaimed.

Friday morning was the happiest time of all. Twenty-four two-year olds, only taken from their mothers within the last four months, had gone into their newly built nursery above the home for leper children, so as to be for a time near parents and yet separated from them before being sent over to the homes for untainted children. This nursery has been made possible by gifts from

many of you. The playroom was warm and bright with sunshine as the babies sat on the floor clasping dolls and toys. Some of these babies had never forgiven me for taking them from their parents, but that morning and ever since they have let me hold them. There was also a handkerchief and a sleeveless jersey for each baby and leper child. There are only nine leper children left now. Two have recently been cured and transferred to the untainted homes, making 20 cured children in four years. Those nine dear children forgot they were lepers as they received the best gifts, mechanical toys, the nicest dolls, handkerchiefs, ribbons, necklaces and clothing.

On Friday evening, when both girls and boys came to the boys' home, we distributed their toys. Dr. and Mrs. Carrier of Chicago had arrived in time to share the children's joy and ours. A great hubbub arose when each child had his bag and the signal was given to open. Some were screaming to others to look, others clapped hands, and some were laughing while tops spun and dolls said "Mama."

During the day the inmates of the new home for the blind and cripples received their dinner and presents. Sightless eyes could not enjoy bright colors, but hands trained to an almost seeing touch patted warm mufflers. Women rubbed their fingers over kurtas (blouses) and laughingly exclaimed:

"Mine will keep me warm a long time."

"Is it red?" exclaimed one woman, but she was happy when told it was orange.

When Dr. Carrier told the lepers on Christmas morning that he brought the greetings of many Christians in the United States who were praying for them that day, many exclaimed:

"Do send them our salaams and God-bless-you's!"

You must have felt the joy of our Christmas even around the world, and we know God has blessed you in giving to these afflicted folk. We thanked God for you who sent so freely. There was just enough to go around this year, but nothing left over to be given to other schools.

One night before our students of the Agricultural Institute started home for their holidays the faculty entertained about 80 of them at dinner on our bungalow verandah.

Star of the East, show us the way
In wisdom undefiled
To seek that manger out and lay
Our gifts before the child,—
To bring our hearts and offer them
Unto our king in Bethlehem!

—Eugene Field.

We had such a good time as students and faculty—high-caste, low-caste, Hindu, Mohammedan and Christian,—sat eating and freely mingling in happy conversation and song. We have never had more or finer students.

The Allahabad University has appointed a committee to arrange terms on which we can send up students for a degree in Agriculture. We are a junior college teaching through sophomore year. If we can add the junior and senior years we will be able to help India more. This will demand additional staff and equipment, but if it is necessary for the extension of the kingdom the Lord will provide through his servants who have brought the Institute to its present state of efficiency and service.

Our work is full of promise. We hope that many will increase their gifts this year so that we can make better use of our opportunities. Please pray that we may be helped to lead more of our students to know and serve Jesus, who alone is adequate for India's ills!

With all best wishes and great gratitude,
Sincerely,
(Signed) Ethel C. Higginbottom,
Sam Higginbottom.

Last Christmas at One Mexican Post.

Dear Friends:

It was Christmas Eve. From pillar to pillar of the long veranda of our house were hung festoons of evergreen, woven and twisted by the Indian men and boys. Midway between each pillar was hung a big, red Christmas bell, sent us, along with other beautiful Christmas decorations, by the Sunday school of the Second Presbyterian Church of Evanston, Illinois. Some bright red paper festoons added to the color. At the further end of the long veranda had been built the stage, with straw mats and sheets to furnish the sides of the room, and a curtain that was moved back and forth on a wire by some hidden force (one of our Indians in the corner, out of sight). The gasoline lanterns were shedding their bright white light over

the veranda and the patio outside. In the corner of the patio next the stage stood the Christmas tree, truly resplendent with tinsel and shiny, bright colored balls, presents in white paper tied with red string hanging from the branches, and little colored Christmas candles sprouting out of every pine tuft. Both children and grown-ups had been practising industriously for several weeks, getting ready for the entertainment.

We were expecting the band, too. They were invited for supper. We had arranged one long table to seat 18 people. Six big red candles decorated with red crêpe paper formed a straight line down the center of the table. Green streamers stretched from one candle to the other, and others crosswise across the white cloth to the edge of the table. It really looked quite Christmassy!

It was a beautiful night, a clear, moonlit, Mexican night, plenty warm enough to sit outdoors with perfect comfort. Before long the veranda, or corredor, as we call it here, was full of people: the women in their white clothes seated on straw mats up toward the stage, the men on the benches further back, the band to one side of the stage.

Two or three pieces from the band, then the program began. It was decidedly the best Christmas program I have seen here, and one of the best I have seen in Mexico, and it was prepared almost entirely by the Mexicans themselves. There were songs and recitations and monologs and dialogs and a real Christmas play with about 20 people in it, called "The Child of Christmas." One of the principal parts was that of King Herod, taken by Fidenico Montes, our Yatzachi boy who is studying in the National Normal School in Mexico City, and had come back for his vacation. He was both dignified and vigorous, and made the part real. His tunic consisted of the pink dress of one of our young lady teachers, his beard was of dark sheep's wool, and he wore leather puttees with strips of paper pasted on the outside to represent the leather thongs binding on the king's sandals in olden style. His scribe, who read to him from the prophet Isaiah, had on a long, sweeping robe which I knew to be my bathrobe, but it looked dignified to other folks. The three magi appeared, stiff and self-conscious, having never been on a stage before. Even the star appeared, and moved slowly across the stage on an invisible wire.

How the people listened and drank in the scenes with their eyes! Once the play was almost upset when the infant son of one of the actors, suddenly recognizing his father's voice but seeing him in such strange guise, with beard and turban and bathrobe, set up a howl so obviously due to fright at his own father that all the women nearby were sent into gales of laughter.

Then came the inevitable distribution of presents. Somewhere in the program the candles on the tree had been lit, and had been shining cheerily into the night. There were lots of balls and small bats for the boys, picture books and handkerchiefs for the girls, and rattles for the babies. We didn't give dolls this year, since we had enough to go around without them, and most of the girls already had received them in other years. The women were tremendously pleased with the rattles for the babies. Then we gave out candy to the whole crowd, one little Christmas candy box to each person, big and little. We had filled 300 boxes, and there were 52 left over, so there were about 250 people present.

Then while people were munching their candy the band played again. Pretty soon the mothers began taking their children home to bed, but the band kept on playing till midnight.

Next evening, which was Sunday, after the evening service I gathered all the people of the missionary establishment and the Mexican pastor's family into the main room of the house, where we had a small Christmas tree that had inherited most of the decorations of its senior. Beside it was a table decorated with red crêpe paper, four big red candles at the four corners, and a pile of presents in the center. Every one received something, and I guess there were 20 people or more. Our small boy carried off the prizes, however, since not only his adopted parents had provided presents, but also friends and family in the States had sent things. He was so full of presents he didn't know what to do. He said that Christmas was a lot nicer with us than where he used to be. Even the Christmas tree was far prettier to his mind. He was a tired and contented small boy when he went to bed that night.

I could not help contrasting in my mind this Christmas with the first Christmas I

Waiting for a free Christmas dinner at Pacific Garden Mission, Chicago,—400 men.

passed here, back in 1922, before we had come here to live. We had a primitive program, and hardly any presents. The band played all night and all day in the Catholic church, and we knew that most of the people were at least half drunk. I could not help feeling sad and depressed. But now, in 1927, things have changed. I did not know of anybody being drunk. One of the two bands was with us, and the other played in its own house Christmas Eve. And there was a feeling of light and joy and rejoicing in the air. The gospel does dispel the darkness!

Sincerely, your missionary,

(Signed) L. P. Van Slyke.

STANLEY JONES IN SOUTH AMERICA.

Reports accumulate that the three months' campaign conducted by Dr. E. Stanley Jones of India in South America last summer was unprecedented in evangelical history on that continent.

His tour was arranged by the Committee on Coöperation in Latin America. Much of his success seems to have come because he was presented in the framework of India and his friendship with such religious seekers as Gandhi and Tagore.

Take his campaign in Buenos Aires as a sample!

His intensive work in that city has accomplished incalculable benefits to the Evangelical cause. A correspondent writes:

"No man has ever made the deep impression on the spiritual life of this community that Dr. Jones has been able to make in this short time."

Not only those within the Evangelical circle listened to his stimulating messages, but a large number of those outside the Evangelical faith attended his lectures. A group of the highest national literary and educational men was reached through a luncheon meeting, from which most satisfactory reactions have come. Among the group were the presidents of the two great universities of Buenos Aires and La Plata, the ex-dean of the faculty of Philosophy and Letters, the president of the Buenos Aires Press Association, and one of the heads of the great Argentine daily "La Prensa," a leading physician, two prominent government educators, writers and others.

One of these men afterward declared that he had never had an idea that such spiritual appreciation existed. He said:

"Since that meeting I have been living in a new world."

"La Prensa," reporting the luncheon, states: "Dr. Jones made a fine impression by the keenness and the direct way in which he presented his material, by the discretion with which he expounded and defended his ideas, by the promptness with which he replied to

questions that were put to him, and by his culture and erudition."

Buenos Aires is the center for a number of Protestant denominations, and among the faithful attendants on Dr. Jones' meetings were Southern Baptists, Methodists, Presbyterians, Disciples, Mennonites, Christian Brethren, Lutherans, Anglicans, Free Brethren, Nazarenes, Christian and Missionary Alliance workers, Salvation Army, Y. M. and Y. W. C. A. and Bible society representatives, who were unanimous in the warmth of their appreciation. Probably no other American evangelist would have found quite so warm a welcome as this well known friend of Hindu leaders and philosophers.

Reporting on the results of the campaign Dr. W. E. Browning, secretary of the Con-

Dr. E. Stanley Jones of India.

tinental Committee in South America, which organized and directed it, writes as follows:

"I feel strongly that NOW is the accepted time to gather in the large number of people who have had but a vague idea of evangelical Christianity, but who are friendly to the idea and willing to be convinced. On the fringe of the Evangelical movement there are now hundreds of men and women who are anxious to hear of Christ as he may affect present-day movements and life, but who are utterly indifferent to the claims of this or that rival sect. If our work is not to become static I fully believe that we must enter this new field and endeavor to build up a new constituency on the basis of faith in Jesus Christ rather than obedience to this or that creed or sect. Of course those who may be attracted will probably enter this or that church. This will be the natural result. But the approach must be along other lines. I feel that unless we can thus reach out into this new and inviting field the evangelical movement is likely within a few years to lose its opportunity, which is now golden, to enter in and become a vital directing element in the life of the people at large."

It seems to have become increasingly clear that North American evangelistic methods and theological concepts do not find favorable soil in South America. The Committee on Coöperation in Latin America must now face the appeal to have some Latin American leader released to follow up the unprecedented reception accorded Dr. Jones.

BY WAY OF SUGGESTION.

Recently a young man, on confessing Christ, was asked why he was led to the church. He said the music attracted him.

"I was going by when I heard an old hymn with the strains of the great organ, and something in that music said to me, 'Come in!' I felt a welcome in the melody. I was urged by an inner inclination, and a thrill which responded within me prompted my entrance. I found a cordial welcome and a handclasp and cheerful faces, and the gospel message touched my heart. I have yielded my life and want openly to confess Christ." —John Timothy Stone.

The Layman Company of Chicago (730 Rush Street) keeps up a constant campaign to put the church on a paying basis. Time-tested tithing pamphlets is their method.

These pamphlets offer every church a most effective education. They have convinced people by the thousands. Send 60 cents to the Layman Company, and you will receive 30 eight-page pamphlets which can be used for general circulation; three sermons; one account book; two short, convincing playlets; one copy of a new text book, "The Scriptural Basis for the Tithe."

The church that is carefully, wisely and systematically taught to tithe will become a tithing church, free from financial difficulties.

The Commission on Interracial Cooperation is offering to high school students three cash prizes aggregating $100 for the best papers on "America's Tenth Man" submitted on or before March 1 next.

The purpose of these prizes is to encourage the study of the Negro's part in Ameri-

can history, which, according to the commission, is much more creditable than is generally supposed. It is believed that such a study will be helpful to the children of both races, promoting more tolerance and sympathy on the one side and developing wholesome race pride on the other.

Full particulars, together with a 16-page pamphlet of suggestive source material, will be sent without charge to anyone interested. Address R. B. Eleazer, Educational Director, 409 Palmer Building, Atlanta, Ga.

The International Grenfell Association of New York has adopted again this year the pleasant and unique custom of publishing Christmas cards for the benefit of the mission. Each year many friends purchase a supply of these, adding to their Christmas joy in the knowledge that by so doing they are contributing to the comfort and happiness of the little children of Labrador and Newfoundland.

This year three samples are offered, with a wide range in price and design. A folder, "Christmas Eve on the Labrador," is 15 cents a copy, and a white card, "Christmas Morning North of 53," is ten cents. "Father Christmas Passes By," a black and white card, characteristically drawn by Sir Wilfred Grenfell himself, is five cents a copy.

These cards are now ready, and may be ordered of the Association at 156 Fifth Avenue, New York City.

Guide on Christmas Music.

Churches and community groups planning celebrations of Christmas are provided with a practical guide for developing music in those celebrations through a survey made by the National Bureau for the Advancement of Music. That survey covered not only the growth of outdoor Christmas caroling, which was carried on last year by more than 2000 towns, but the increasing vogue of indoor programs featuring Christmas music.

The results of this survey are set forth in a booklet recently issued by the National Bureau and entitled "Music for Christmas." A copy of the pamphlet is available without charge to our readers upon a direct request to the Bureau at its headquarters, 45 West 45th Street, New York City. This booklet contains not only suggestions as to procedure, but lists of sheet music, phonograph records and player-piano rolls of Christmas selections.

Suggestive material for use not only in a joint program but in a celebration by one church is presented in the booklet. The latter offers a specimen Christmas program of music, directions as to solos and anthems, plans for dramatizing Christmas carols, a schedule of musical offerings at a community Christmas tree, and ideas as to caroling groups in the church, the home and in neighborhood institutions. The index of Christmas compositions contains a wealth of suggestions for the organist or the choir director.

Several free booklets of suggestions for outdoor carol groups are also issued by the same bureau, the chief one being "Christmas Eve Caroling."

Next Year's International Sunday School Lessons.

The International Sunday School Lessons for the first quarter of 1929, Improved Uniform series, offer a most attractive course of study. It is on "Some Great Christian Teachings." The separate lessons are:

The Fatherhood of God,
Sin and Its Consequences,
Christ the World's Redeemer,
The Holy Spirit,
The Holy Scriptures,
Repentance and Faith,
The Christian's Prayer Life,
Christian Growth,
Nature and Function of the Church,
Baptism and the Lord's Supper,
The Lord's Day in Modern Life,
Stewardship of Self, Substance and Service,
The Future Life.

What better brief course on the prime Christian doctrines and practices could one ask for?

The second and third quarters will take up a six months' course in the Old Testament,—"The Prophetic Teaching and Leadership of Judah: From Isaiah to the Exile and Restoration."

Then in October another topical course will be under consideration, "Some Social Teachings of the Bible." These include such everyday matters as Recognizing our debt to others, Useful work a Christian duty, The Christian view of recreation, Respect for rightful authority, and so on.

It is seen, then, that users of the Interna-

tional lessons have a great treat in store during 1929, and something that should establish Christian convictions as to creed and conduct in those who are fortunate to be able to study them. Here is a great chance to impress young people with Bible truth!

Our Sunday school lesson department on another page endeavors to elucidate the leading teachings in the passages selected for study by the lesson committee, with direct application to the life and thought of today.

CURRENT THOUGHT.

Christ is too great for Christians alone.

The ideal of a good journalist is to make righteousness readable.—Lord Cecil.

William James used to preach "the will to believe." For my part I should wish to preach "the will to doubt."—Bertrand Russell in "Sceptical Essays."

Read the Bible! It is the word of God. Search out the light in the Bible! Learn your letters that you may be able to read the Bible! It will be your guide.—Prophet Harris, Liberia.

A moral issue does not cease to concern the church when it becomes a partisan question. To a Christian, a moral issue transcends all party questions.—Governor William E. Sweet.

The zenith in the firmament of Christianity is reached when the soul attains to a practical, thoroughgoing devotion to the person of Jesus Christ.—George Wharton Pepper.

There are two things that a man never rightly learns if he does not learn them in his childhood home. The first is to be a gentleman, and the second is to know and love the Bible.—Francis L. Patton.

Just as a large country has various climates, so a generous mind must include numerous contradictions. To tell the truth, those who never contradict themselves frighten me. Being impossible to believe they are never wrong I fear they are always wrong, while a mind which does not pride itself on its logic may rediscover the truth.—Anatole France.

"If Christ Came to London" was the title of a discussion conducted by the London "Daily News." One of the letters from its readers was as follows:

"Sir,—Why 'If'? Does he not come? But alas! he is seldom recognized. Christ Jesus, I am fully assured, visited Mean Street, Battersea, one day, and rescued a crippled child crossing-sweeper not merely from an early grave, but possibly from a life of crime. In hospital he was 'seen in another form,' and the child heard for the first time the most wonderful story that ever thrilled a world. 'He raises the poor out of the dust, ... and sets him with the princes of his people.' A passage fulfilled to the letter!

"This is a personal testimony of the first boy waif of the Church of England Waifs and Strays Society (1881),—John Smith, 15 Castle Street, Frome, Somerset."

"Christianity and Confucianism" is keenly discussed in a recent "International Review of Missions" by Prof. T. C. Chao, and some new ideas advanced.

While pointing out the excellencies of the system which bears the name of China's greatest sage he says that it has lost its spell. "There seems to be no effort sufficient to galvanize Confucianism as a religion into life, ... nor will any attempt be sufficient to rejuvenate Confucianism by giving it a more adequate religious and metaphysical basis."

Professor Chao thinks that as a religion it may be said to have died, but that as a system of ethics it will not only continue to live, but may, in conjunction with Christianity, provide the strong force which China needs in her tremendous evolution. "Confucianism may find Christianity its own source of life, and Christianity may see in Confucianism its own agent of truth. The Confucian is like the perfect arrow on a perfect bow not fully drawn. He needs the power which will draw him to a religious solitude detached from this world in the lonely presence of God, from which he will speed into the world of service with vigor and enthusiasm. What he needs is excess, for he has too much of moderation; personal religion, for he has too much of a social gospel. . . . . The depth and height of human brotherhood will not be reached without the religious homogeneity of a world God-consciousness that Christianity alone can give."

Dr. Chao thinks that Christianity may also provide a mysticism and an institution which China needs for the conservation of religious values discovered in personal experience.

Rev. G. A. Riggs and the native pastor at the ruins of Jerusalem Baptist Church, Porto Rico. Services continued on the part of the floor that remained.

Desperate Destruction and Distress in Porto Rico.

The American public was informed overnight of the dire hurricane calamity that overwhelmed Porto Rico last September. Prompt relief was immediately poured in through the American Red Cross and other agencies. But time only added to our knowledge of the havoc and distress the island endured.

Into an area thirty-five miles wide by a hundred long some million and a half people are crowded. That means 392 to the square mile, whereas in continental United States there are 38 to the square mile. Although the island has a rich soil it is impossible to sustain in a healthy condition such a population. Many thousands live on the edge of starvation. Under the most favorable conditions multitudes are undernourished. Conditions following the hurricane, then, were worse than where the average person had something of food or funds to fall back on. Some seven hundred thousand people, half of the population, found themselves in dire need of food and shelter. The coffee and fruit crops, which were about ready to gather and which normally provided income between the much heavier sugar crops, were largely destroyed.

Our constituency will be specially moved to learn of the destruction and loss that were suffered by the churches. Some 68 Evangelical churches and 19 parsonages and other buildings were destroyed, while 65 more churches and 14 other buildings were damaged. The loss represented nearly $200,000.

In few places in the world have the Christian forces worked in such close coöperation as in Porto Rico. A Union Evangelical Seminary at Rio Piedras, which was just planning greatly to enlarge its plant, educates the ministers for the various coöperating agencies. A union paper, press and bookstore, a most successful enterprise, recently dedicated its own home in Ponce. The Polytechnic Institute at San German is the largest Evangelical educational institution in the West Indies. It has extended grounds and buildings, crowded with students from various Caribbean countries.

The churches included in the Evangelical Union of Porto Rico are: Baptist, Christian, Congregational, Disciples, Methodist, Presbyterian and United Brethren.

Rev. G. A. Riggs pictures that "Isle of Eden" as a scene of desolation. Many pastors lost all they had except the clothes they wore. Thousands of church families are homeless and foodless, and it would require six months or more to raise even the quickest-growing crops. Churches that were paying the entire salaries of their pastors now need food for their starving members. And sickness of course intervened.

Three Evangelical hospitals are conducted on the island,—at San Juan by the Presbyterians, at Ponce by the Episcopalians, and at Humacao by the Congregationalists. Each one of these was seriously damaged, and was

overwhelmed with work in the midst of their wrecked property. Many of the sufferers pass from town to town seeking hospital help, and finding the municipal institutions unable to serve them pass on to the mission hospitals.

A letter from an American missionary says:

"This awful calamity cannot be conceived. Dr. Galbreath of the Presbyterian Hospital tells us that bodies are found through the country without limbs or head: they just dig holes and roll them in. It cost the hospital $150 just to clear the débris out of the yard. I am stopping at the Methodist Orphanage in San Juan, which was largely damaged. Water covered the bedroom floors. The teachers put on bathing suits and tried to take care of the children."

While the first rush to aid has passed at this writing it is obvious that more substantial help is now sought. Aid is needed for the reconstruction of buildings, subsidizing for a time the churches, putting the religious forces of the island back on their feet. Porto Rico is American territory. Its natives are American citizens. They have risen nobly under their calamity, but they need outside help.

Contributions may be made first of all through the missionary boards. The Federal Council of Churches heeded the call and has sought to give financial aid. A special appeal has reached us from C. Stanley Morton of the Evangelical Seminary, Rio Piedras, representing a union committee which supports a pastor in the Tubercular Sanatorium and Leper Colony. The sum of $1800 a year is needed. A small grant by the American Mission to Lepers was supplemented by local contributions. The latter has now become impossible, and our help is solicited. Porto Rico has 60,000 active cases of tuberculosis, and its full share of leprosy.

We desire to express our sympathy and to tender directly to the people of Porto Rico, and especially to the Christian community, our solicitude that effective measures of relief and reconstruction be carried out.

We join our appeal with that of the Red Cross, the mission boards and other agencies that the American people respond most generously to the solicitations both for immediate relief and for the rehabilitation of property so widely damaged and destroyed.

The editor of this magazine will be glad to receive and transmit contributions for this appealing cause.

Editorial Briefs.

There was published in 1917 by Martha Foote Crow a book of poems titled "Christ in the Poetry of Today," which met with such favor and in which field of writing so many contributions have since appeared that there recently has been issued a much enlarged volume. It contains all the original poems and many of more recent date. The authors are international.

A statement made by Mrs. Crow on the appearance of the first edition is interesting. She spoke of the fact that in making the first volume she found little poetry written about Jesus from 1890 to 1900, but that in the years from 1905 to 1910 both amount and quality increased. "Such a comment," writes Elvira Slack, who compiled and reassembled the present edition, "would be specious were one to attempt to judge any one generation by it. Even then the influence of Jesus on the opinions of men would exist, permeating the whole."

The book is published by the Womans Press, New York City.

Rev. Robert M. Russell of Larchmont, N. Y., a trustee of the Presbyterian Board of Foreign Missions, has been spending several months visiting the mission stations of the Presbyterian church in West Africa. By a coincidence the **Record of Christian Work** for June, containing an address of Mr. Russell's given at Northfield entitled "The Hazard of Faith," had reached the missionaries on the field just prior to Mr. Russell's coming among them. In a letter he refers to this, and says:

"Looking over the sermon published by the **Record** I know now something more than I did before about 'The Hazard of Faith.' Most of our missionaries take your paper, and it seems a good break that copies of that June number arrived during our visit. Northfield seems to have a driving power throughout the world."

Such a testimony will prove gratifying to those friends who make it possible to send the magazine to those engaged in missions.

"Our Message—Christ!"

On another page in this issue is a reference to Dr. E. Stanley Jones' evangelistic tour in South America. Upon his return to this land he visited conference after conference with a stirring message whose title heads this paragraph.

There is the secret of his power and of his success!

The writer has heard Stanley Jones, and read his books. Whatever the immediate topic there is never any doubt of its interpretation. It is always related to Christ.

Dr. Jones makes a deep-seeing remark regarding the Jerusalem missionary council held last spring. The delegates came together from many lands and many races. There was suppressed fear of conflict over theological and racial and national issues, but after a week, he said, the differences were not solved but were transcended in the fulness of Christ, so that the council was able to proceed in a spirit of unprecedented unity.

Stanley Jones holds Gandhi in the highest esteem. By his spiritual power and sacrificial life Gandhi has made it distinctly easier for Christianity in India. But the finest things in Gandhi's character and actions are not Hindu but Christian elements. As Stanley Jones told him, he has grasped the principles of Christianity though he has not seen the person of Christ. Yet this most influential of men, this most noble of non-Christian persons, cannot answer the questions, How get rid of sin? How find God? except in the vague and practical impossibilities of Hindu thought. Gandhi falls short of Jesus Christ. Gandhi needs Christ as his Saviour and Lord. By his clear perception of the real facts Stanley Jones has been able to bring Gandhi face to face with his need.

And if so superior a human character as Gandhi needs Christ, everybody does, Stanley Jones proclaims.

For Successful Flight.

Of a certain French philosopher his biographer writes: "It was his fate to be always opening his wings and to be unable to take flight."

Of how many this can be truthfully said! Always giving promise of achievement, but never accomplishing anything!

Where lies the difficulty? It can be attributed to several causes. Sometimes it is cowardice. Again, it may be laziness. Or it may be attributable to lack of steadfastness to an ideal.

The experience is by no means uncommon. St. Paul was conscious of it in his own life when he wrote, "When I would do good, evil is present with me." His wings were open, but he was unable to take flight. This was attributable in his judgment to none of the causes ascribed. He assigned it to his sinful nature, and he found the dynamic for overcoming the "law of sin" in the power he received from Jesus Christ, who made him "free from the law of sin."

It is one of the common tragedies of life that men of undoubted gifts and possibilities for usefulness only spend their lives in futility. Social and educational privileges do not insure success. Distinction in scholarship may fail to make for achievement. Christian character alone is the key to a useful life, and brings that sure reward of peace and joy. The outspread wings of aspiration will not suffice to soar: for a successful flight there is the essential inner spiritual dynamic.

In his essay on Dryden Lord Macaulay charges him with "perpetually acting against his better knowledge. His sins were sins against light. He trusted that what was bad would be pardoned for what was good." For this, in spite of all his brilliancy, he was assigned to the "second rank of our poets." Whether agreement is had with this view in respect to the English dramatist, or not, it applies to many who are not consistently seeking the best.

"It is a long stride from an opinion to a resolution," writes the historian Guizot. But in the last analysis it is the man of Christian principles and resolute loyalty to Christ who enriches society and achieves what is worthwhile.

O God of love, we bless thee for all who give themselves to thee in service for their fellow men! Grant unto them clear vision, true judgment, with great daring as they seek to right the wrong: and so endue them with cheerful love that they may minister to the suffering and forlorn, even as thou wouldst, O Jesu, lover of souls! Amen.

The Divine Nature of Jesus.

Rev. John Gardner, D. D., Riverside, Cal.

The creeds of the church have always averred that Jesus of Nazareth was one who subsisted in a human body and possessed a real human soul. That is an essential article of the Christian creed, and I want to reiterate its importance as we enter into the most holy place of his personality today. Let me go back to it again and drive this home, because I find in contact with a thoughtful people, particularly the young people of the churches, that many of them stumble at this point!

For instance, only the other day one of the most thoughtful men in my own congregation came to me and said something like this:

"Dr. Gardner, I was brought up in a Swedenborgian home, and it may be because of that that I find great difficulty in grasping your doctrine of the person of Christ. I believe that Jesus had a human body, but I do not believe he had a human soul. I think his body was just a tabernacle for the divine word or the divine nature."

That is an old difficulty. It was the difficulty which was developed into a doctrine by Apollinaris, the bishop of Laodicea in the 4th century of our era. He said that Jesus had a human body, but that in place of a human mind and soul he had the divine logos, and that it was the reason and the thought of God that were expressing themselves through the lips of Jesus and the hands of Jesus and the mind of Jesus.

In the 4th century many were ready to listen to the theory of Apollinaris, but the church fathers saw at once that if they were to surrender at that point they would surrender Christianity. I wonder whether you realize the peril as they realized it, and that if you were to surrender at that point the big problem you would have to deal with when you discuss the virgin birth would be this problem: Was the body of Jesus real? That is the hardest problem of all. No, no, you must go deeper!

Humanity.

I want to quote for a moment the significance of that side of the doctrine from what I believe to be the greatest book ever written on the divinity of our Lord. It was written by Canon Liddon, and is known as the Bampton Lecture on "The Divinity of Our Lord." Liddon was a great scholar, and he was one who knew the heart of Christianity. In his chapter on the Son of man he says with reference to that term which Jesus so often applied to himself:

"It doubtless expresses a real humanity, a perfect and penetrating community of nature and feeling with the lot of human kind. Thus, when our Lord says that authority was given him to execute judgment because he is the Son of man it is plain that the point of the reason lies not in his being Messiah, but in his being human. He displays a genuine humanity which could deem nothing human strange, and could be touched with a feeling of the infirmities of the race which he was to judge. . . . . He is in a special sense the son of mankind, the genuine offspring of the race, the one human life which does justice to the idea of humanity. All human history tends to him or radiates from him. He is the point in which humanity finds its unity. . . . . He closes the earlier history of our race; he inaugurates its future. Nothing local, transient, individualizing, national, sectarian, dwarfs the proportions of his world-embracing character. He rises above the parentage, the blood, the narrow horizon which bounded (as it seemed,) his human life. He is the archetypal man in whose presence distinctions of race, intervals of ages, types of civilization, degrees of mental culture, are as nothing."

Now, I know of no greater or more accurate or well balanced description of the humanity of our Lord Jesus than that which I have just read to you, and I have tried to show you that it is because of the presence of this archetypal man in the world that we have come to that new epoch in the unfolding of the eternal purpose and power of God. We now see something new in the world. If Jesus had not come into the world in the way in which he did come into the world, then our humanity would have been at its highest and best along the lines that were revealed in the extraordinary intellectual achievements and the fine moral

heroism which characterized men like Socrates and Plato, Buddha and Confucius, and the rest. Our human nature even as it was expressed through the generation of Adam was a wonderful nature. It was capable of the most extraordinary flights of eloquence, it had an intellect that ranged the world, it was the genius that created the fine arts, it thought sublimely both about God and man. It was wonderful even in its religious aspiration before the Lord Christ came. But when Jesus came into the world something new happened; and that something new, on the one side of it, was the expression of a humanity that was holy and that never happened before. Buddha did not know how to be holy. Confucius never dreamed of being holy. Plato had some sort of a sense that some time as by a miracle something might happen and someone from above might be seen in our streets, but in his actual theory as to what a man might be even at his highest and his best he was not ethically holy, and he was not in fellowship with God intimately as a son with a father.

No, it was when Jesus came that this was actually revealed to us, even One who subsisted in a real human body, with a real human soul, faced our hazards, and in all the purity, the spotless purity of his manhood, went through the conflict, through the anguish, up to the cross, past the cross, blameless. And his doing that was the turning point, the pivotal point in the history of the eternal purpose and in the unfolding of the eternal purpose of God. Now we know why God set all those extraordinary forces in motion which created the universe and produced man! Now we know what God had been dreaming about! Now we see that far-off, divine event toward which the whole creation moves!

Deity.

But if I were to pause here, and you were to imagine that that was a complete or adequate doctrine of Christ, I should have failed in my ministry,—and that is why so many have failed. There is something more in him than that, and something more which is essential to our salvation. That side of him it was which enabled you and me to come tremblingly to a mercy-seat. But there must be something else if I am to know the

Dr. John Gardner of Riverside, Cal.

mighty power of God; and that something else is what we mean when we speak about the divine nature of our Lord Christ, when we speak about the incarnation, the Word being made flesh and dwelling among us and revealing his glory to us. That is what we mean when we talk about Christ as being God manifest in the flesh. What is implied by that, as I understand it, is this: that in Christ there is displayed to us, not as coming through any intermediary, not an experience which becomes in him because of an attitude of mind and heart on his part as the experience becomes in you and me. It was in him essentially: it never became for him. When he appeared in this world he was what you and I by the grace of God and by the power that dwelt in him and was mediated by him may become. He may give us the power to become sons of God, but he was the power: and that is the difference between him and ourselves.

Now, what does that mean? It means this, so far as I am able to make it plain: that this moment when Jesus appears in our world there is a person possessed of a real human body and human soul who is also possessed of the divine nature. That is to say, Christian teaching is not that there were two persons in Jesus. Jesus was one person, but he possessed two natures. The one nature he derived generically through Adam. The personality that he developed through that nature is the unique thing about him. But the other nature, which he

was the first to reveal to the world, the only one who revealed it generically, was the nature of God. And he unfolded that nature in and through his human personality, so that we might see it in all its power and all its glory. But understand, according to the teaching of Paul, which I think is expressed in those two little words, "in Christ,"—they are the most important words in the New Testament, they are words that we gloss over to our own injury, and that is the reason why we are so imperfect in our witness, our service, and our sacrifice,—in Christ and through Christ as the mediating agent God is become incarnate in you and me and in the church as a whole. That is to say, the incarnation must not be severed and pulled apart from the experience of the race on whose behalf the incarnation took place.

Now, most of us in our thinking have hesitated at that point, have we not? We have spoken of Jesus as the Son of God, and there we have stopped, and we have not gone through with the thinking as it reveals itself, say, in the 8th chapter of the Epistle to the Romans, or the 2nd chapter of the Epistle to the Hebrews, or the whole of the Epistle to the Ephesians, or the Colossians. We have stopped short of that point, and we have imagined that what we had in the gospel story of Jesus was an isolated revelation apart from our world and having no immediacy of contact with our world excepting as it impressed upon us the fact that the God with whom we have to do is not only a God of judgment and justice, not only a God of righteousness and truth, but also a God of love. And so we have said that Jesus has shown us that God loves us, that Jesus has manifested to us the love of God as a redeeming love, and we have always spoken of it out there in the testimony of others, and so we have been dependent so largely upon our reference to the actual letter and word of Holy Writ for an understanding of God, and God has been to us as a story that was being told instead of a power that was being revealed.

Now, in the experience of the apostles through faith in Jesus Christ not only were they made aware of the forgiveness of sins and the blotting out of transgressions, but they were made aware of this, that the mighty power of God that was in him and brought him again from the dead was in us through him as the mediator, a quickening power, bringing us again from the dead and leading us into a condition in which we were filled with all the fulness of God.

I am, of course, speaking of events in time. Before all this which appears in the incarnation of our Lord, the Word was with God, and he was in the form of God, and he was God. But I am speaking now of the incarnation and its relationship to this unfolding of the eternal purpose and power of God in souls that have been cleansed and sanctified; and the whole burden of the gospel as it manifests itself in the writings and the experience of the church is a gospel in which Christ not only mediates for us in the forgiveness of our sins, but he brings to us also the conscious indwelling of God by his gracious Spirit. And until God becomes a force, a power, an actuality within the soul of the believer we do not know the power of an endless life: these are all expressions outside ourselves, more or less enigmatic and puzzling to us.

If you have been able to follow me up to this point, you will have seen that as I conceive it there is something here that gives an extraordinary sweep and power to our Christian witness and to the doctrine of redemption. There is an experience which the church ought to know and is not knowing. There is a life which the individual ought to be living and is not living. We are not conveying to the world that assurance and positive conviction of the presence and power of God which we ought to be conveying because we are talking about someone who is outside, away off there. We do not even know the meaning of our own terms. He is an immanent God, or he is a transcendent God; and we quarrel as to the relationship between immanence and transcendence,—whereas in the gospel God is within us. "It pleased God to reveal his Son in me," and as the apostle became aware of that there was no limit to what might happen to him. "I can do all things in Christ who strengtheneth me." He goes so far as to identify himself, saying, "That I may know Christ and the power of his resurrection, and the fellowship of his sufferings, being conformed unto his death, if by any means I may attain unto the resurrection of the dead."

You see one who has so absorbed Christ, so entered into fellowship with Christ, that Christ is in him as the hope of glory. Now, ought not that experience to be yours and mine,—Christ in us as the power of God and the wisdom of God in this fashion?

The Modern Approach.

What are you going to do with the man who has been made uneasy with reference to the authorities upon which he might build, the man who is not sure as to whether the Scriptures are the word of God or not, the man who has entered into the modern ways of thinking about the evolution of life?

I say that here is the key to the whole situation; that whilst the modern scientist is beginning to stretch forth his hand towards the future rather than the past, he is beginning to recognize once more that anything is to be judged in terms of its end and not in terms of its beginning, in terms of its potentiality and not in terms of the source from whence it came. To merely take the backward look is not scientific and it is not philosophic. And so when we come to deal with the purpose of God we have to deal with that purpose of God as it expresses itself in the domain not only of the physical but of the intellectual, not only of the intellectual but of the moral, not only of the moral but of the spiritual; of life in communion with life, of man in communion with God, of man in awareness immediate and constant of the presence of God within his soul. That is part of it as an actual experience, and you cannot define life unless you define it in the highest terms.

Now, Christ has appeared to us not only as all this, but he has also appeared to us, finally, in this form: There comes to us in our association with life, through our contacts, either weal or woe. Our desires, our doubts and perplexities, the things that harass us or the things that strengthen us and inspire us, come through our contacts. Somehow or other there is in the world as we know it this ability to impart from one to another and to receive from one and another, and we have been in these contacts which have brought into our nature evil thoughts, perverse desires, lusts and passions, which have led us to untruthfulness and selfishness and sordidness and avarice and cruelty. We are astonished at ourselves sometimes when we find the depths to which we can sink. Few of us but have had to say at some time or other in our lives when we have seen some great criminal going to his doom, "There might I have gone save for the grace of God!" But that isn't the whole story. There has come to us through the love of our mothers and the loyalty of our fathers and the affection of our friends and the instruction of our teachers and the example of the godly and the encouragements of friendship and all manner of noble institutions, there has come into our lives that which is healing, restoring, enlightening, inspiring.

Aye, but that is not the end of it! All of those things can come and bring to us the culture of contact with the highest forms of life. But culture does not save. The question is, what is going to happen to this side of me which is wrong, this side of me which has missed the mark, this side of me which has not only missed the mark in the ethical sphere but which has missed the mark in failure to dwell attuned with God? What is to happen to me because of that? There is all the mountain of my guilt, my sin, my shortcoming. What can happen to me? The pain of it rests upon you, the sorrow of it rests upon you, the entail of it rests upon you, as your entail rests upon me. How are we to get rid of it? Only as we recognize our common oneness, only as we derive from some source or other power that is life-giving, power that is holy, power that comes from endless life, only as that becomes mediative to us, so that in some way the healing of his seamless dress may not only touch us in our physical pain, but in our spiritual pain and distress as well.

Attunement.

I think it was in Wyckliffe's Bible that that strange word in the 5th chapter of the Romans which is translated in the Authorized Version "atonement," and in the Revised Version "reconciliation," is translated "attunement"; and I do not know but that "attunement" is just as good a translation as any other,—a bringing of us in attune with our Lord and our God. For somehow or other where there is harmony, where there is communion, where there is identity, where we dwell in him and he dwells in us, the music of the soul becomes ravishing: there is no music like it. God brings us in tune;

and the purpose of Christ is to take hold of our nature in its weakness and to make it glorious in its strength.

There is no infirmity from which he shrinks. So many people exaggerate the relationship of Jesus to physical sorrow, physical weakness and physical pain. Oh, he did touch people when they were suffering physically, and he healed them all! But that is not the full story. The full story of him is that none were too vile but that he could change them. And the glory of the first witness was this: "Some of you were vile, some of you were adulterers, thieves, whoremongers, liars, murderers: such were some of you. But you are washed, you are cleansed, you are sanctified, you who were just like that."

How? How but by coming into union and fellowship with him who was generically in union and fellowship with God, and by that union receiving through him as the mediator the infinite power and regenerative force of God?

Now, that is a gospel you can afford to preach. And you can preach it anywhere. It does not matter what may be the sort of parish in which you are doing your work, or what may be the type of person to whom you have been sent in the name of the Lord, you can look at him as one in and through whom may be expressed to your astonished and ravished gaze the mighty transforming power not only of a new affection, but of a new presence in his soul!

The Lord Jesus Christ—III.

Rev. Professor James Moffatt, D. D., New York.

Today I want to speak upon the third of the names or titles of our Lord Jesus Christ, —the title "Lord."

In the second chapter of St. Paul's epistle to the Philippians he prays them by all the stimulus of Christ, by every incentive of love, by all their discipleship in spirit, by all their affectionate tenderness, to give him the utter joy of knowing they are living in harmony, with one heart and soul, never acting from pride or from vanity, but humbly considering each other the better man, and each with an eye to the interest of others as well as to his own. It is an appeal for mutual kindness.

If you have ever been in a bay upon your eastern Atlantic coast and watched the tide you know nothing you can do will bring in the tide. It comes in bit by bit, and covers the rocks and seaweed in that small bay until all is covered and the bay lies an unbroken surface of beauty. What filled up that bay? The great force of the Atlantic tide, something far bigger than you saw, was required to do the work in that bay.

Here is a little Christian church, here is a group of believers living together, and what is required to enter our lives and to fill up our lives and keep them is something immensely living. So the apostle says, In this kind of work I call you to, you require a great motive and power. Let this mind be in you which was also in Christ Jesus, treat one another with the same spirit as you experienced in Christ Jesus! Then he rises to his great description of Jesus, who though he was divine by nature did not grasp at equality with God, but emptied himself by taking the nature of a servant. Born in human guise, he appeared in human form, he humbly stooped in his obedience even to die upon the cross, the death of a slave in the Roman empire. Therefore God raised him high, and conferred on him a name before and above every name, so that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Jesus Christ, says St. Paul, gave up what he enjoyed to save men. That is the spirit of humility and unselfishness which alone can enable people to live together and be happy in fellowship.

Consider that last phrase about homage! Every knee bending is the old Oriental expression of obedience and devotion. Remember that what Paul means here is not something to happen at the end of the world! It is happening today. This homage to Christ, this admission of his authority as Lord, is something that should take place today in our lives. And I want this morning to suggest how this recognition of Christ as Lord is possible for us all, and not only possible, but one source of happiness and strength in our lives.

Jesus Christ is Lord. That is to be the

great confession of the Christian church. We have seen the meaning of "Jesus": it is a Jewish name. "Christ" is a Greek translation of the Jewish name Messiah. But "lord" was a word common both to Jews and Gentiles. Anybody knew what was meant by "lord" in the days of St. Paul. It is one term for a pagan god. You find gods in the ancient world being worshiped, and they were called lords. Even the Roman emperor was called lord. Now the Christians took this term lord and claimed it for Jesus. It was a term used in the Old Testament for God, and they took it over and applied it to Jesus as the divine son and servant of God. It is a term quite interchangeable among people, whatever nation they belonged to, but its significance depends on what content you put into it.

The Christian church put into it this meaning regarding Jesus,—Jesus Christ is Lord. So we are not surprised when we read St. Paul's letter to the Corinthians that the apostle says, "Now, of course you Corinthians are quite used to calling people lord, but though there be many gods and many lords, for us there is but one God, the Father, and one Lord, Jesus Christ."

This lordship of Christ's was gained, remember, by his life, death and resurrection. Jesus, says St. Paul, came down into the world, sacrificed himself, and God raised him, and he is now to be Lord.

Lordship means two things.

It means in the first place that the lord becomes responsible for those who serve him.

Wherever you find the term lord you always find the term people. Lord is never named alone: it is always a name in connection with a people,—lord and people. The first thought of lordship is responsibility for those who belong to his company.

A great lord enables us to do our best. In an army the soldiers fight and march, not worrying about where they are to get their provisions. They are provided for when they enter the army. So we may say that in Christian service things are done for us, headquarters look out for them, Christ is responsible. All we have to do is obey and trust.

The second thought is obedience on our part.

I suppose in school some of you read the plays of Shakspere in your literature classes.

Prof. James Moffatt of New York.

There is a great play, "King Lear." In "King Lear" is the study of a devoted knight, the Earl of Kent. He has a curious master to serve, a rather erratic king, and to enter his service Kent disguises himself and comes before Lear.

Lear says: "What do you want?"

"I want to serve you," says Kent.

"Why?"

Here is the wonderful reply of Kent: "You have that in your countenance which I would fain call master."

Lear asks what it is, and Kent says:

"Authority."

To be perfectly explicit the aim of this conference, and especially of these talks, is to make Jesus Christ so real to you that you shall see something in his face that will make you fain call him master. It is extremely difficult to do that, difficult because our lives and words are so imperfect. Still I hope some of you will catch in these talks something in the countenance of Jesus that would fain make you call him master.

Now what is this lordship of Christ?

It is when we realize that Jesus Christ has lived a human life, and can give us guidance upon how to live and what to do.

Life is one of those large words which we all use, but I am afraid we don't attach much definite meaning to it. Let me suggest to you this morning a definition of life!

Four Phases of Life.

This is Lord Morley's definition. About thirty years ago I heard Lord Morley speak in a public address and give this description of life: We learn in this great business of ours how to be, to do, to do without, and to depart. These four phrases cover the main phases of life and experience.

Let me suggest this morning how Jesus is Lord because he reveals the proper way to fulfil these four phases!

In the epistle to the Hebrews the writer described what he saw in Jesus and urged, Let us run looking to Jesus! Peter in writing to Christians said Christ suffered for us, leaving us an example that we should follow his steps.

There are some things which are inimitable in Jesus. Christ suffered for us. Christ is Lord because he died for men and did something that they could not do for themselves except in the strength of that. He has left us an example we can follow in his steps.

Now the imitation of Jesus is not an external imitation. People have sometimes tried to imitate Jesus by dressing as he dressed, and even by going back to live in the land he lived in. But that is quite secondary. No real life is ever an imitation of another life. You have to be yourself. The real steps of Jesus we have to follow are not outward, but inward.

In the 4th century, when the emperor Constantine became a Christian his mother went to visit Palestine and was showed on the Mount of Olives two footprints in the rock, supposed to have been made by Jesus. But of course the real steps of Jesus are not outward and visible: they are the steps of inward experience.

Now in each one of the four phases of life we find the presence of Jesus. Life is, first, our great business of learning how to be: to be ourselves, to be people, to be personalities.

The first thing Jesus teaches us is that we must never be shy of the natural powers that God has given us. It is a joy to have healthy bodies and instincts, and no one ever became good by feeling shy of these, or regarding them as inferior. The powers of life are gifts of God. That is the basis of character. Character lies upon the full and frank use of our natural powers given by God. We have to be ourselves.

Follow in the footsteps of Jesus, but the Lord has a company following him. The Lord wants us to sing in harmony, not in unison. The Lord expects individuality of each person that comes. But of course we can learn a great deal from others.

We are apt to copy someone we admire, but it is a great thing to be ourselves and to remember that Christianity does not mean being unnatural. To be natural is one of the great ends of life.

To be. Do not repeat opinions you pick up, but have your own views in the Lord's company! Be yourself, and go on being yourself! Life as Christ gives it is a continuous and increasing experience.

We learn to be ourselves because character has three great elements,—first of all, intelligence; secondly, courage; and third, kindness. And the Lord of life shows us how these three elements can be worked out.

But our business in life is not only to be, but to do, and the steps of Jesus show us life as action.

It has been said that one of the great differences between childhood and maturity is that when you left childhood you came to like your work better than your play; your work became to you one of the first interests in life. I am sure you don't believe that, even from a professor, but it is true. Work becomes extraordinarily interesting when you get on in years.

The steps of Jesus were not found in the unoccupied places of life, but on the floor of a workman's shop in Galilee, on the roads on which he walked to make his living. The steps we have to follow are the steps of people who work to support themselves and others, and all paths enlarge where the day's work is honestly done, although they may be often monotonous.

Then there is the public work we do for others: because I don't think there is any real character or true life that is absorbed in its own work. The real life has an interest in public service. The people we like most are men and women, busy in their own life, but they have and spare time for the extra public service of the community and church. Jesus went about doing good because he loved people, and that is where we fill up life with interests. The dullest life of all is the life that is self-absorbed. The ideal life, the life following our Lord, is not only beautiful but public-spirited, and has interests outside the path of duty and professional service.

Thirdly, to do without.

We sometimes learn how to do without just when we are learning to do. We learn that in an easy way. For example, in our sports and amusements many persons who reach proficiency in a game have to go

through a long period of self-denial, to train to do without certain foods. They don't grumble, they do it. In order to do certain things we learn to do without: and that enters into life.

George Eliot said that a great end must be wooed with the steady renunciation of small desires. Now these small desires are not wrong, but they are like little dogs yapping about our heels. The great end is won by people who have the courage to do without certain things. Take a great singer, or a great musician, or a great scholar, and you find that for years these people have done without small desires. They have done without sleep at certain times, done without certain foods, just to keep in training their voices, minds, and brains, because behind them is this long unostentatious life of renunciation.

That may sound somewhat somber and dull, but it is one of the happiest things in life to be denying yourself some things. Not because you feel better, but because you want to feel more fit and efficient.

To do without. The feet of Jesus were on that ground, and also on another ground, because to do without covers the whole wider range of pain and trouble, and the feet of Jesus were there. As you go on in life you will find sooner or later that his footsteps take you into the place of pain. When the feet of Jesus were pierced on the cross they stood in the place of pain. He never called pain by fine names. Pain was pain to him, whether it was physical pain or mental, whether it was the lash of the scourge or the kiss of Judas. Jesus felt pain and resented pain. But he taught that the place of pain is the place where our character rises to steadiness and sympathy, and there are lessons to be learned there we can't learn elsewhere. That is something one can say to young people, but you will not know until you get into it. It is a better program that is ahead of us.

Lastly, life is to depart.

Now the feet of Jesus were set on the way of death, and he passed through death into life. That is, death for Jesus was not the end, it was not the climax, or a blank wall. He went through death ahead of us, and returned to us again.

I have heard people laughing at children's hymns, especially children's hymns about heaven. There is a tendency today to rather laugh out these simple children's hymns about heaven. But why should we object to children singing hymns about heaven? People say, Why make them sing about the happy home in heaven? The answer is, Because a child instinctively sings about heaven. A child has a philosophy of life, but does not know it. It sings about God and life because it means something. A child sings about heaven because it understands that at the end of life there is going to be something bright and happy as its home here.

It is not good for us to think too much about death, but here is the point Christ teaches us: No one can rightly die and depart unless he first learns how to be, to do, and to do without. To be ourselves, we have to learn to do something for others, we have to learn to do without, to live a life that is independent. If we learn these three lessons, then we can learn at the end what it means to depart.

I don't want to dwell upon it, but I want to set before you this Lord of life, and ask you to do homage to him, not waiting till the last hour, but trusting him through all the phases of life.

He has never failed. No one has acknowledged him as Lord and ever turned round to say, "Jesus has disappointed me." We who are Christians have often disappointed our Lord, but he has never disappointed us. Whatever else we can say about Jesus we can afford to say that!

(To be continued.)

Happy at Home.

There was a time in Principal Rainy's life when he was the best-hated man in Scotland. Scarce a week passed in which the newspapers had not some venomous attack upon him. And all the time, neither in face nor temper did Rainy show one trace of irritation, but carried himself with a beautiful serenity.

One day Dr. Alexander Whyte met him and said:

"Rainy, I cannot understand you! How do you manage to keep serene like this, exposed to all these venomous attacks?"

"Whyte, I'm very happy at home!"

The wounds were deep, but there were hands at home that were always pouring balm into the wounds: gentle, kindly ministries at home that mitigated and alleviated pain. And how many there are in every rank of life who find their courage to endure in secret, sweet comforting like that!—Dr. George H. Morrison.

The Finality of Jesus.

Rev. Samuel McPheeters Glasgow, D. D., Knoxville, Tennessee.

Art thou he that cometh, or look we for another? Matthew 11. 3.

Uncertainty about some things is intolerable. The more vital and personal and determining the factor, the more intolerable the uncertainty is.

Several years ago among my colleagues on the faculty at Austin Theological Seminary, Austin, Texas, was Rev. Dr. John R. Sampson. He was a man vibrant with life, with mind of a high order, and passionately fond of the great out-of-doors. A summer or two after our work together in the Seminary Dr. Sampson went to Colorado for his vacation, and undertook a mountain hike, similar to many he had often taken, through the great Rockies. In the forenoon, at a rest house along the trail, he was seen and engaged in conversation by one of the mountain guides. He went on up the trail. An unexpected snowstorm occurred, and he was never afterward seen alive. Only in recent years were there discovered what were thought to be fragments of his remains. The uncertainty that attended such a disappearance and death was a crushing burden indeed to Mrs. Sampson and her family.

Uncertainty about some things is intolerable.

If this is true of our physical and temporal interests, how much more piercingly imperative is it to know, to be finally assured, regarding our spiritual and eternal interest? Our spiritual and eternal interest center in the person and personality of Jesus. As the centuries of human history have come and gone they have cast up the supreme question for the race. That question is: Who is Jesus?

The Supreme Question.

There have been other colossal figures who have occupied the center of the stage of their day, but strange to say, and yet not strange, there is no single person and no group of great minds and hearts who dispute with Jesus the center of the supreme interests of the race. The question is not who was Alexander, or who was Cæsar, or who was Charlemagne, or who was Napoleon, but who is Jesus?

There has been a question of great interest regarding the authorship of the plays attributed to William Shakspere. This battle has centered around the question whether he or Lord Bacon was the actual author and producer of these titanic works of art. At certain periods of literary development and discussion the battle has waxed hot, and volumes have been written and schools of belief have been formed around this point. This, however, is a merely academic question. Its decision either way is not revolutionary. Over against this and every other question there stands in bold relief the supreme central query of the race that thrusts up its mighty problem for decision: Who is Jesus? Is Jesus final?

John the Baptist was a man of the wilderness and of the great out-of-doors. He was built on a big scale. Nothing petty or little marked his colossal character. No doubts assailed him or disturbed the level of his life as with sledge-hammer blows he drove home his mighty message regarding the coming Messiah, as he preached to countless thousands in nature's great auditorium, the sloping valleys and hills of the Jordan. Only the clearest conviction filled his heart when he baptized his recognized Lord, when he proclaimed his Messiahship with irresistible fervor and power, and when he beheld the confirmation of heaven on the prophecy that he had received for identifying the Coming One in the descent of the Holy Spirit upon Jesus.

What a matchless figure John is! How he towers above the prating and precise scribes and Pharisees of his day! How high Jesus estimated him when he declared, "Of them that are born of women, there has not arisen a greater than John"! Peak figure, John!

This same John, however, when the deadening routine of the dank and fetid prison cell poured its poison through his body, and when crushed with enforced inertia was his great spirit that loved and lived upon liberty,—John began to feel the tentacles of doubt, as of some mighty, hideous monster, fixing themselves about his soul. "If Jesus is the Christ, then why am I where I am?" must have come with crushing claim upon John's thinking. He was an

honest, sincere doubter. He did a wondrously wise thing with his doubts. He took them straight to Jesus. Driving directly to the center of his heart's longing, he asked the question. The answer to his question will forever settle and did forever settle the heart of John:

"Art thou he that cometh, or look we for another?"

I am sure that every thoughtful mind has noted the infinite tactfulness of Christ in his reply. There is not a note of resentment. There is not a trace of criticism. He does not rush into sharp, categorical affirmation. He tells the little company of loved followers who have brought him the question that they shall carry back word to John of the things which they see and hear: that they shall tell John that blind men are going about with perfect vision; that twisted cripples are walking with vigor and strength; that hopeless lepers are cleansed and renewed; that dead men are given back to life; and that as a climax, perhaps a strange climax to us, the poor and underprivileged of the day are being given the gospel of salvation. So far as we know, the answer that this little group of men took back to that mighty, magnificent, imprisoned spirit forever broke the fetters of any binding doubts and lifted him out into the liberty and freedom of his assured fellowship with Jesus as God's Son, the Messiah.

However, for the intensive study of this hour I want to couple with this question of John's, two other statements of Jesus.

One of these he made during the days of his earthly life to the bruised and troubled heart of a poor Samaritan woman. The conversation takes place over a well where Jesus is resting and whither she has come for water. As it draws to a close the woman, acknowledging the spiritual training of better and earlier years, and the universal hope of the Hebrews and Samaritans, says:

"I know that Messiah cometh, he that is called Christ. When he is come he will declare unto us all things."

To this challenging profession with the clearest declaration of his ministry Jesus replies:

"I that speak unto thee am he!" (John 4. 25, 26.)

The other statement that we would couple with John's question was also made by Jesus, but made more than half a century later. It was caught by the prophetic ear of John on Patmos, and is preserved in the Book of the Revelation. That book is called the Revelation of John. That is a misnomer. The book gives its own name in the first five words: "The revelation of Jesus Christ." In this unveiling of Jesus Christ John quotes more than once a statement made by the risen Lord into the ear of his faithful apostle. This is the declaration:

"I am the Alpha and the Omega who is, and who was, and who cometh, the Almighty";

"I am the first and the last and living One, and I was dead, and behold I am alive forever more, and I have the keys of death and of Hades."

In the presence of this searching inquiry born of the soul of John, and Jesus' two categorical answers, we remark first:

I.

Jesus THOUGHT he was the Messiah of God, and therefore the finality for our faith.

There is no shadow of doubt about Jesus positing all his claims to power and preeminence upon his divine finality. We can not avoid the issue here. Jesus deemed himself the final and authoritative deity in the flesh.

Either he was what he thought himself to be, or he was a poor, misguided, misinformed, miserably mistaken, mere man. Middle ground there is none!

If Jesus was self-deluded and self-deceived, then he is a spectacle pushed up on high only to fall into the more fathomless depths of ignominy. And he was self-deluded, he was self-deceived, if he was not the Messiah of God and the finality for our faith.

II.

But let us come promptly to the second and closely related thought! We remark in the second place:

Jesus SAID he was the Messiah of God, and therefore the finality for our faith.

He is on record. His unquestioned and numerous statements are preserved. He foreshadowed his stupendous claim in his

statement to his mother and father when but a lad of twelve years. They, after sorrowful searching, found him in the Temple. To their chiding question he cried:

"How is it that ye sought me? Knew ye not that I must be in my Father's house," or "in the things of my Father, about my Father's business?" (Luke 2.49.)

Further strength is added to his claim when at the threshold of his public ministry, that he may fulfil all righteousness, he is baptized of John at the Jordan. Then it was that the Holy Spirit in the form of a dove descended upon him, and God spoke, saying:

"This is my beloved Son, in whom I am well pleased!"

But the narrative swiftly moves on to our text when Jesus to the woman of Sychar, representing as she does the bruised and broken and defeated life of the world, declares definitely and unequivocally that he is the Messiah of God, the finality for our faith:

"I that speak unto thee am he!"

This unmistakable statement he bulwarks by scores of others that imply its claim. Think of the haughty and cruel insincerity of which Jesus was guilty in the following statements if he was not the Messiah of God, if he was not the finality for our faith. Listen!

To a heart-hungry world: "I am the bread of life."

To parched souls, dying of thirst: "I am the water of life."

To scattered and lost sheep: "I am the good shepherd; the good shepherd giveth his life for the sheep. My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father that gave them me is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are one."

To the bewildered and drifting millions of men with a destiny of an immortal soul in their helpless hands: "I am the way, and the truth, and the life. No man cometh unto the Father but by me."

To broken and crushed men, benumbed with a nameless dread and terror:

"Come unto me, all ye that labor and are heavy-laden, and I will give you rest!"

Either Jesus is the Messiah and the finality for the faith of men, or he has grossly and intentionally and inexcusably deceived those who stood in need of infinite compassion at his hands.

III.

But further we remark, in the third place:

He PROVED himself to be the Messiah of God and the finality for our faith.

We open our statement here with the question: If Jesus had been divine, in a unique sense, what could he have done to prove it that he did not do? Can human imagination add one thing to the record that would make it more the record of God in the flesh?

With the word of his mouth, with the touch of his hand, he healed the broken and diseased bodies of men. Was not this the work of the Messiah?

With his few utterances he set the final standards of ethics and morals and righteousness for the world forever. Was not this the work of Messiah?

With his mighty authority he rebuked demons, and they immediately, testifying to his deity as they went, fled from their chosen haunt in the chamber of a man's heart, unable to delay their departure a moment. Was not that the work of Messiah?

Yes, he spoke, and the dead, the dead until decay had set in, arose vibrant with vigor to live again. Was not that the work of Messiah?

Yea, and as though this was not enough and richly running over in abundance, he foretold his crucifixion and his resurrection, and with the authority given him of his Father he arose from the dead. He laid down his life, and he took it again. He is now God and man, ever-living to make intercession for his own. Was not that the work of Messiah?

He has indeed proved himself to be Messiah and the finality for our faith.

The good souls of all the Christian ages, —a numberless host are they,—have pillowed their faith upon him as their God and as fully final. The early Christian fathers trusted his claims to their fullest import, and praised him as God the Son. The apostles foundationed their message and mission upon his resurrection, and built all their hope and

proclamation around his claimed and attested deity. And as though this were not enough God the Father himself has stepped into the open before all ages and preserved his divine statement in the record, and to all the nations he has proclaimed the essential deity of Jesus as he speaks of him as God, saying:

"Thy throne, O God, is forever and ever! A scepter of righteousness is the scepter of thy kingdom" (Hebrews 1.8).

But some may answer: "We do not accept or receive the revelation. All that you have to say and claim is based upon the Bible."

True, and quite sufficient and final it is for my soul and the soul of millions of earth's greatest and best of all ages! But for the moment, brush it all aside! Think as though it were not! You still have the fact of Jesus.

If he is the phantom of man's fabrication, what a divine fabricator man must have been! Why have the ages never fabricated another Jesus? Why have not the later and more advanced ages fabricated a better Jesus? Where other great are honored, he is reverenced. Where the human spirits are loved, he is adored. Yea, where men obey their fellows, they worship Jesus.

A phantom? Well, if so, there is no factor in human interests so substantial and dominant and controlling. Jesus a phantom? Let the lifted level of humanity and the dignity he set upon the brow of man answer the charge! Let the caroling of protected childhood, blessed by hands to be pierced into priceless value forever, drown in glad song the carping critic! Let the praise of ennobled and crowned womanhood, whose rise has been as swift as her position is now lofty, utter her unanswered testimony from the limitless ranks of Christian womanhood today! Let a trailing civilization, ever unable alone to pioneer, with her thousand handmaidens of culture and science and justice and human rights and human liberties, add her pæan of matchless praise to the oratorio of Jesus! There has never been on this sun-kissed and sin-cursed globe a land or a people that has had a Bill of Rights to protect its average citizenry where first there has not gone himself, the prince of righteousness, Jesus, who promised to fettered and enslaved humanity, "Ye shall know the truth, and the truth shall make you free; I am the truth."

Deny the revelation if you will: you cannot deny the fact of Jesus! Jesus today is vibrant, living, dominant, controlling Lord upon the ultimate throne of the human heart.

No, there is no door left open. The accumulating testimony is unanimous. Will you not with me, with all life's precious possessions of time and eternity at stake, cry out the confession of your soul with doubting and then trusting Thomas of old:

"My Lord, MY Lord, and MY God"?

Turning Back Again to Jesus.

Moderator's Address (Abbreviated) by

Robert E. Speer, D. D., New York.

They turned back again to Jerusalem, seeking Jesus. Luke 2.45.

"They" who in the first instance thus turned back to Jerusalem were Joseph and Mary. They had made their annual journey to Jerusalem at the Passover. It was the twelfth visit since that memorable year when the miracle of Jesus had come to them at Bethlehem. The Passover was ended, and they were on their homeward way to Nazareth. The caravan with which they traveled had come out early from Jerusalem, and four miles on the way had taken the right turning toward Damascus and the North, on the old Roman road which can still be clearly seen where it divides in the narrow plain, on the right the north road for Samaria and Galilee and on the left the west road for Antipatris and Cæsarea. At the end of the first day's journey from Jerusalem the Galilee caravans stopped for the night at the little village now called Bireh, the ancient Beeroth.

In the movement of the first day's travel of an Oriental caravan, made up of many groups of folk and of the long line of camels and asses, moving in only half regulated disorder, the boys would be naturally running about in their boy tasks and boy fellowships, and no one missed Jesus until the families gathered around the fires in and about the old khan for the evening meal and

the night's rest. Only then was it noted that Jesus was not among them. They "supposed him to have been in the company."

I presume this can happen still, that Jesus may be missing and through our suppositions or preoccupations we may not be aware of his absence. But there will be no true and complete family gathering in the evening without him. No, nor at any other time. And if he is not present the sooner we note his absence the better. Memorable will the moment of that discovery be! Without delay, we infer, Joseph and Mary retraced their steps through the night, and "returned back again to Jerusalem, seeking Jesus." And they found him there.

This is the beautiful ancient story. A company of men and women from all lands and all races have just repeated it in their own experience in the meeting in Jerusalem of the International Missionary Council. This Council is made up of representatives of the foreign missionary agencies of the older Christian churches, together with representatives of the new churches which have grown up in ever increasing strength and maturity as the fruitage of the foreign missionary undertaking. Two hundred and forty of us, of whom more than a third were from the churches of Asia and Africa and Latin America, spent two weeks together on the Mount of Olives, looking Eastward over the wilderness of Judea and the Dead Sea and the Jordan to Nebo and the mountains of Moab and Gilead, and looking down Westward on the garden of Gethsemane and its olive trees, whose little grey leaves were so kind to Jesus, and beyond the valley of Kedron over the Holy City, the area of the Temple where he taught, the pools of Bethesda and Siloam, the sites of the ancient palaces and the Judgment Hall, the hill of Calvary where stood his cross, and the garden with the empty grave from which he rose.

We had returned to Jerusalem seeking Jesus. He is the sole reason for the missionary enterprise. Some of us had feared that here and there throughout the world his church might be thinking to travel forth in the work of foreign missions with Jesus missing from the company, but every such fear vanished as from all the churches, the oldest and the newest, rose one single voice of faith and loyalty with regard to our Lord Jesus Christ. No one in this Jerusalem Council had any other gospel than Christ's gospel, nor was seeking any other. Every one saw in him, and in him alone, the hope and salvation of the world. There was the richness and freedom of the truth. Love cast out fear,—the fear and suspicion of other men's fidelity, the fear of the truth we have not seen ourselves and which has been given to another for us, the fear of the fulness which is to gather in all the treasures of humanity; for "the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all. And they shall bring the glory and honor of the nations into it."

So the missionary enterprise returned again to Jerusalem where it began, seeking Jesus, and it found him there, and it bore its witness in clear words to which I shall presently refer.

I pray that never shall we who are responsible in the church for the work of foreign missions or for any of the other work of the church lose Christ out of our company, or out of his place in our company, or be so busy with the work of the caravan or its idle talk as to forget him or to be content with only supposing that he is with us, who alone is the light of all our seeing, the Lord of all our action, the meaning and end of all our life!

This then is the theme proposed for our thought. Let us, too, turn again to Jerusalem seeking Jesus!

There are two aspects in which the conception is inadequate and even untrue, and then one in which it is the very truth and life of which the whole Christian church stands in deepest need today and all days.

A Living Person.

The conception is inadequate and even untrue if we think that we have to go back to Jerusalem to find Jesus.

It is, indeed, the privilege of a lifetime to do that. I have for all the 40 years of my association with the missionary cause longed to visit Palestine. I have seen almost all other lands, but only now at last have I seen the Holy Land.

I do not wonder that in the language of the East no one says "Jerusalem," but all say "El Kuds," "The Holy." The pilgrim instinct is deep and indestructible in us. To walk where Jesus walked and see the scenes which he saw and loved, and which saw and loved him, to pray in the garden where he prayed, to listen where he listened for the voice of One whom he called "My Father and your Father," to watch the sun set and the moon rise on Galilee and to see the fishing boats come in with the fruit of the night's labor in the early morning, to stand on the pavement where he stood, the judge of his judges, and by the place of his cross of shame and by the grave of his glorious resurrection,—who of us has not felt these longings? F. W. H. Myers boldly puts the longing into St. Paul's heart in one of the noblest poems in our tongue:

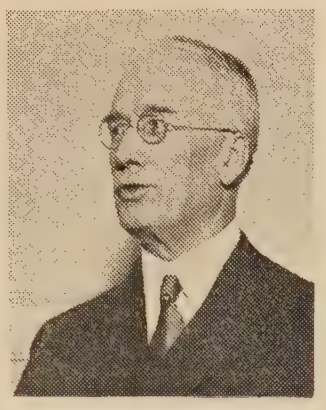
Oh to have seen thee through the vineyards wander,
Pluck the ripe ears, and into evening roam,
Followed and known that in the twilight yonder
Legions of angels watched about thy home!

Such thoughts cannot be wrong, for they exalt our Saviour and make the place of his presence more calm and holy in our hearts. Forevermore unshared in speech and untouched by the form of words the tender, loving memories of Jesus' country abide with those who in penitent and reverent love have turned thither seeking Jesus.

But Paul was right, for only a few can ever return to Palestine. And Christianity unlike other faiths has wisely omitted the idea of an earthly pilgrimage. We do not need to go anywhere to find Jesus. As he himself said by the side of that immortal well when he talked with a woman and made her, and no man, the occasion of such noblest truth:

"No place is necessary, neither this mountain, nor Jerusalem. The hour cometh, and now is, when the true worshipers shall worship in spirit and in truth."

The warrant is deep and true for our longing to know all we can about his incarnate life on earth, and the land which he consecrated forever, but it is not the Jesus of Palestine alone we know. It is the everlasting Son of the Father, the Saviour, who is accessible to us and close by our side, behind the plow or the machine or the ledger or the desk or the sewing basket, on every acre of our American farms, in every street



Dr. Speer in action.

of our American cities, every room of our homes, and every experience and necessity of our American life.

Dr. Denney in a great passage in his exposition of 2 Corinthians sets forth boldly what he calls "one of the most prominent and enviable characteristics of the New Testament religious life." "Christ," he says, "is on his throne, and his people are exalted and victorious in him. When we forget Christ's exaltation in our study of his earthly life, when we are so preoccupied, nay, even so fascinated with what he was that we forget what he is,—when, in other words, a pious historical imagination takes the place of a living religious faith,—that victorious consciousness is lost, and in a most essential point the image of the Lord is not reproduced in the believer. This is why the Pauline point of view—if, indeed, it is to be called Pauline, and not simply Christian,—is essential. Christianity is a religion, not merely a history, though it should be the history told by Matthew, Mark and Luke; and the chance of having the history itself appreciated for religion is that he who is its subject shall be contemplated not in the dim distance of the past but in the glory of his heavenly reign, and that he shall be recognized not merely as one who lived a perfect life in his own generation, but as the giver of life eternal by his Spirit to all who turn to him. The church will always be justified, while recognizing that Christianity is a historical religion, in giving prominence not to its historicity, but to what makes it a religion at all, namely, the present exaltation of Christ. This involves everything, and determines, as St. Paul tells us, the very form and spirit of her own life."

A False View.

There is a second sense in which the conception of returning to Jerusalem to find Jesus is inadequate and untrue. It is inadequate and untrue if it is a proposal to go back of John's Gospel and Paul's epistles, and to eliminate the miracle and mystery from the Synoptic Gospels, and to reduce Jesus to the naturalistic figure of a good man who taught nobly but was self-deceived, and around whom delusion soon grew up which transformed the simple human teacher of Galilee into a supernatural Saviour and a dying God.

This is not returning to Jerusalem to find Jesus. It is returning to lose him. If we do not need to go anywhere to find the true Jesus, still less do we need to go anywhere afar to find the false one.

There are countless places where such an unreal Jesus can be found in our modern thought today,—where men measure life and duty by what they themselves are rather than by what they are not but what God is; where human failure hides itself from itself by unconsciousness of the purity that is pure light; where the human spirit, unlike Christ, sets something else than the child in the midst of life and judgment; where the mass of things made hides for men the mind and hand of the Maker; where movement can be conceived as self-moved and not as the motion of a Mover; where mystery fades from men's thoughts and the wonder of life as given is lost in the familiarity of the gift. In these common places of our modern world the real Jesus of history, the only Jesus there is, is lost, and there is substituted for him a fiction for which there is no warrant in the actual records, and which leaves the history of the origin and nature of Christianity an unexplained and inexplicable enigma.

And yet this is what a great deal of our modern education is offering us in its return to Jerusalem seeking Jesus. But this type of education represents a view of life and of the world fundamentally defective and untrue. It loses the ultimate fact of reality, the fact, namely, that the reality of life includes the mystery of life transcending our understanding of life.

One of our most modest but most original and veracious naturalists recently said all this in a striking article in which in the simplest and yet most conclusive way he took the theory of mechanism minus mystery and broke it on the knees of a bee.

"For my part," he wrote, "I cannot contemplate a wasp or a spider or a bee without being confronted with absolute mystery. At the end of every telescope, beneath every microscope, at the bottom of every marl pit, is mystery pure and simple. Science reveals more for me to wonder at, but solves nothing. This may not be religion exactly," he goes on modestly, "but it is a continual reminder of my own position in the universe. And so I think," his honest mind concludes, "that a system of education which takes the attitude of accounting for all things, or being just upon the point of accounting for them when the scientists have discovered just a few more facts, is not education at all. It stops just short of the truth, and therefore it is not exactly honest."

This is not a warrant for credulity, but it is a justification of our refusal to subtract from the gospel the supernatural mystery which alone explains it, and which is its glory and truth and joy. The Jesus we return to Jerusalem to find is the full Jesus of the New Testament,—of Matthew and Mark and Luke, of John and Peter and Paul. No man can take him away from us. We come back to Jerusalem and to the records of the New Testament, and there he is, the full, authentic, familiar figure.

The ablest of the critics tells us so, though we do not need his word.

"Let the plain Bible-reader," says Harnack in "Christianity and History," "continue to read his Gospels as he has hitherto read them, for in the end the critic cannot read them otherwise. What the one regards as their true gist and meaning the other must acknowledge to be such."

We are glad of such words, but we do not require them, for as John has assured us, "the anointing which we have received of him abideth in us, and we need not that any man teach us: but as the same anointing teacheth us of all things, and is true, and is no lie, and even as it hath taught us we shall abide in him. . . . . And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life."

As we turn again to Jerusalem we find there this Jesus, and no other.

But do we truly find there this Jesus?

That question brings us to the central need of our day and our life and of the whole church. We must return to Jesus, to the full Jesus,—to Jesus coming from Bethlehem of Judea and from Galilee of the Gentiles, to the Jesus of the three Jerusalems,—of the Holy City on its hills in the little land between Jordan and the sea; of Mount Sion, the city of the living God, the heavenly Jerusalem, with its innumerable company of angels and the general assembly of the first born; and of the New Jerusalem which is to descend from God out of heaven upon a new earth full of righteousness and docile at last to its true king and emperor.

All this, however, is too much and too great for us, and I wish to propose that we think simply of four aspects in which we need to return to Jesus. We shall find even in this far more than we shall be equal to.

The Simplicity of Christ.

First, we need to return to the simplicity of Christ.

This is one of Paul's few references to the great elemental intellectual, moral and spiritual qualities of Jesus.

It is amazing that Paul alludes so little to the character of Christ. His epistles are full of moral appeal. After every one of his great theological flights he comes close home to the ethical issues of men's lives in their human temptations and relationships, and to the social problems which they faced, and appeals for the highest Christian life and character. One would suppose that his most powerful ground of appeal would be some reference to Jesus, and the flawless beauty and power of his life. On the contrary, such appeal is almost wholly lacking. Of the few instances of it, all the more significant because of their rarity, one is this reference to the simplicity that is in Christ:

"But I fear lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ."

Even here he has in mind not only the quality of Jesus' earthly life, but an eternal aspect of his spirit and nature. All the more, then, we need to return to it and lay hold upon it.

One of our great difficulties always is awe of greatness, of bulk, of power. We exalt what is complex and massive and organized, and we set out in every enterprise to enlist influence and wealth. Often the paper or the prophet which deplores such trust illustrates it. We need to rise to freedom by returning to the simplicity of Jesus and unlearning this reliance upon the great.

How good and simple and small the life of Jesus was! It was lived in one of the smallest countries in the world. It is forty miles from the Jordan to the Mediterranean, and eighty from Jerusalem to Nazareth. Apparently only once did he venture out of his own country, into the coasts of Tyre and Sidon. And only a score of towns and villages where he went are mentioned in the Gospels.

The scale of time, too, is especially slight and simple. All the distinct events and teaching recorded in the Gospels took place, it is said, in less than seventy days of time.

Rightly do we sing of his birth, "How silently, how silently, the wondrous gift is given!" and of that night as the "Holy night, silent night." The quiet world welcomed quietly the simplicity of the incarnation, God coming not as an army but as a little child.

The same God who made the flowers made the mountains and the seas and the stars. And all greatness is to be consecrated to him with all weakness. But all greatness is littleness to God, and all weakness is strength, and we shall do well to follow more bravely and completely the simplicity of Jesus. "For the first time in history," to quote the noble words of my friend, Principal Cairns, "there appeared on earth One who absolutely trusted the unseen, who had utter confidence that love was at the heart of all things, utter confidence also in the absolute power of that absolute love and in the liberty of that love to help him." This was the simple principle of Christ. He said not a word to Pilate who might have released him, and called not once on the legions of angels girded with angelic sword which waited his bidding, but quietly and alone endured his cross and redeemed mankind, and silently and alone rent the bars of death and hell, and rose the triumphant conqueror.

And not in action only, but in thought

also, we need to return to the simplicity of Christ.

It is our right and duty to think as far as we can into the revelation of God in Christ, and into the nature of God and of God's mind and God's world. But we need to remember always that only one thing is needful, and "Mary hath chosen that good part." "Thou, O Christ, art all I want! More than all in thee I find." Jesus only is the fundamental and adequate theology. What was enough for Peter and James and John when Jesus was transfigured before them is enough for us. Christ and Christ alone is the sufficient essential and the essential sufficiency. He is our only and our deepest need. All the buildings of Palestine suffice only to cumber and conceal. The spirit strips them away to see once again under the blue sky Jesus talking with the woman by Jacob's well, Jesus kneeling beneath the olive trees in Gethsemane, Jesus standing before the governor, Jesus hanging upon his cross, Jesus risen from the empty grave.

And Jesus is the one bond of union. No agreements will hold us together without him,—no common fears, no combinations, no organizations. And he alone will hold all men across the lines of race and nation and sex and condition, Jew and Gentile, Greek and barbarian, Roman and Scythian, black and white, rich and poor, bond and free, male and female. Christ can unite them, Christ only and only Christ.

I am writing these words on a ship in the Mediterranean, a British boat home coming from the furthest seas. Over my head in the stained glass of the writing room is the motto of the company, "Quis Separabit?" Who will separate? No one, please God!

> Around our hearts there closely twine
> Those ties which naught can sever,
> For I am his, and he is mine
> For ever and for ever!

If each of us is in him, we are each in one another and members one of another in his indivisible body in the pure simplicity of Christ.

The Gentleness and Love of Christ.

In the second place let us return to the gentleness and love of Christ!

This was St. Paul's appeal: "Now I Paul myself beseech you by the meekness and gentleness of Christ." If anyone thinks this is a counsel of weakness, the exaltation of timidity, then he never met that forewhisper of the eternal judgment, the terrible meek, or understood the words of the shepherd king, "Thy gentleness hath made me great." There is no weakness in love. All the strength of the strong, all the violence of the warrior on whatever battlefield of action or of opinion, are frailty and feebleness compared with love, the weak mother's love, the love of the strong Son of God who not as the Lion of the Tribe of Judah but as the Lamb of God took away the sins of the world.

How easy it is for every one of us to forget all this and seek to defend or exalt Christ with a temper so different from his! Two things should make us pause.

One is the suspicion lest our zeal deceive itself and us.

> Who lights the fagot?
> Not the full faith, but the lurking doubt.

I ask myself in moments of deep contention and concern: "Is my zeal for God alone and for the truth of God alone? Or is anything else mixed with it? If it is pure, why not return and rest in the meekness and gentleness of Christ, remembering the great and ancient word, 'In returning and rest shall ye be saved; in quietness and confidence shall be your strength'? Return, my soul, to Jerusalem and Jesus!"

For this, secondly, is the great thing that should move us. Jesus was gentle and meek and loving. And as John so faithfuly reminds us, "He that saith he abideth in him ought himself also to walk even as he walked."

It will not do for us to call Jesus master and Lord unless we mean honestly and lovingly to follow him and to try to be like him. No words of his are more unmistakably plain than those which he spoke about this. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity!" These are searching and searing words. Prophecy in Christ's name and in that name the casting out of devils and the doing of many wonderful works are called iniquity! Where, then,

may we hope to stand? Nowhere, any of us,—our self-righteousness is no righteousness at all,—but only in the mercy and grace of Christ, the meek and gentle Christ.

Oh, let us try by his grace and help to be more like him, more patient and considerate, more thoughtful and generous, more tender and kind in little things! The great God himself is kind. When Paul would describe the majesty and glory of the incarnation he can do it no better than to say, "The kindness and love of God our Saviour toward man appeared." If only that kindness and love might shine through us what would it not do? Our dear Lord knew what it would do. "A new commandment I give unto you, That ye love one another, even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye have love one to another."

But this simple, meek and gentle Jesus is also the Lord of all being by whom God made the worlds, and our absolute Lord and master. "All authority," said he, "hath been given unto me in heaven and on earth."

The Authority of Jesus.

We need in the third place, to return to the absolute and complete authority of Jesus. "Ye call me master and lord," said he, "for so I am."

The New Testament knows no limit to the authority of Christ. It uses five different Greek words, all of which are translated by the one word master in our English translation of the Bible, and each of these words has a different significance. We need to go back to them and to accept unreservedly the full mastery of Christ which they involve.

The first of these words is the simple word "Teacher." It is used in the original in the passage which reads in our Bibles, "They said unto him, Rabbi (which is to say, being interpreted, Master), where dwellest thou?" And Mary used it in its Hebrew form in that hour of glorious reassurance at the open grave when Jesus said to her, "Mary!" and she turned herself and saith unto him, "Rabboni!" which, as John explains, "is to say, Master!"

The second word means literally "Leader," and it is used in a passage full of meaning for us and our spirit in all our organized and administrative church life, "Neither be ye called masters (leaders), for one is your master (leader), even Christ. But he that is greatest among you shall be your servant."

The third word means literally "Superintendent" or "Overseer," the one who directs and whose word of direction is authoritative and absolute. It is the word used in Luke's Gospel, "Master, we have toiled all night and taken nothing: nevertheless at thy word we will let down the nets!" with the sure and rich result that follows obedience. "Master, carest thou not that we perish?" "Master, we saw one casting out devils in thy name, and we forbade him for he followed not with us." On these last two occasions Jesus rebuked his disciples for conduct discordant with the title by which they called him. His mastery meant trust and not fear, unity and not disunion. Those who called him master in any sense must accept the authority and meaning of his mastery.

The fourth word is the most familiar and frequent of all, the word which is usually translated "Lord," but which in our King James Version is rightly translated "Master" also, as in our Lord's word in the Sermon on the Mount about the inevitableness and exclusiveness of our moral self-alignments, "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to one and despise the other. Ye cannot serve God and mammon." There are no double loyalties for Christians.

And the fifth word which our New Testament translates "Master" is the most striking of all. It is the Greek word "Despotes," and I suppose our best equivalent for it would be "Emperor." Let us translate it so in the three passages where it occurs! "There are certain men," writes Jude, "who deny the very Lord God and our emperor Jesus Christ." "There were false prophets also among the people, even as there shall be false teachers among you denying even the emperor that bought them," said Peter. "But," declares Paul, "if a man purge himself from these (i.e., from earthliness and dishonor) he shall be a vessel unto honor, sanctified and meet for the emperor's use."

What a rich and joyful recognition we have in the New Testament of this unlimited and all comprehending authority of Jesus! Men brought themselves and all that they had and all that they were and all that they

might ever hope for to their only Lord and master, and laid all at his feet.

In this regard supremely let us return to Jesus today! Let us do it in the church and behold what conviction we shall work among men as they see our love and order and will desire a part in such a fellowship of brotherly love and dutiful obedience! Let us do it and behold the result in the abundant streams of adequate resources for all the work of the church at home and abroad! Let us do it and feel again the holy jubilant life and power of our unity in that great head "from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God"!

We speak utterly without restraint or qualification in this matter. We know no limitation whatever upon the authority of Christ. His word, his mind, his spirit, his lordship are absolute and unconditioned. We are to bring every thought and action, all our attitudes and relationships in individual life in our homes and in the church into the obedience of Christ. All industry and legislation, economics and politics, the nation in itself and in all its relationships, races and racial relationships, art and literature and education, work and play, and all that there is or can be of life are to be brought under Christ's lordship. We do not say that they are to be brought under the church. We say quite otherwise. We say that they are to be brought under Christ that he may be head over all, the king of all them that reign as kings, the Lord of all lords.

On the last night of Dr. John Kelman's stay in America, where he so richly served Christ and his church, I heard him recount the story of his years among us. Of all his experiences he said one stood out above the rest, and it had come to him on his way to New York to take up the pastorate of the Fifth Avenue church.

He had as a fellow passenger the late Dr. Matthew D. Mann of Buffalo, the famous surgeon who did all that human skill could do to save President McKinley's life after his assassination. I knew Dr. Mann as a dear friend for many years. He was a great fisherman, and he was a devout but reticent Christian with a deep love which he found it hard to disclose.

Dr. Kelman said that each evening he and Dr. Mann met on the upper deck in a quiet spot behind one of the life boats, and talked together. Night by night Dr. Mann opened wider his inner heart as they discussed together our sad and divided and weary world. On the last evening at length Dr. Mann burst forth:

"I will tell you, Dr. Kelman, what we need,—we need an emperor! The world needs an emperor."

"An emperor," Dr. Kelman replied, "for our democratic world?"

"Yes," answered Dr. Mann, "an emperor! And I will tell you his name: his name is Jesus Christ! There is no hope until we make him emperor."

And that is our faith and conviction today.

> All hail the power of Jesus' name!
> Let angels prostrate fall,
> Bring forth the royal diadem,
> And crown him Lord of all!

The Finality and Universality of Jesus.

And lastly we go back today to the finality and universality of Jesus.

Perhaps you will say that that is what we have just been speaking about. It is truly so, but let us say it again and say more if we can! There is nothing good or great that we will not say about Jesus. There is no claim that we will not make for him. There is naught that we can say about God that we will not say also about Jesus, "the Son of his love: in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the first born of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. And he is the head of the body the church: who is the beginning, the firstborn from the dead; that in all things he might have the preëminence. For it was the good pleasure of the Father that in him should all the fulness dwell, and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens."

We will say about Jesus all that all the

creeds have said, and then we will say that he is more than this. All that men have said or ever can say about his glory, his beauty, his power, his deity we will say. He is all this, and he transcends all this. Here let us stand each for himself and all of us as Christ's church, and henceforth let no man trouble us, for we bear in our mind and in our heart, in our spirit and in our body the marks of the Lord Jesus!

There are men today of honest and scrupulous minds who hesitate to use such language as we have used. They are eagerly ready to speak of the universality of Jesus. But they hesitate to speak of his uniqueness. They will say "centrality," but pause at "finality." We do not feel these hesitations.

All words fall short of the reality with regard to Christ. If he were nothing but a good dead man who spoke and wrought as wisely as he knew long ago in Palestine, who died bravely on a cross with no hate of those who did such hateful wrong, and over whose undisturbed grave the Syrian stars look down, then we should have much scruple lest we should wrong his memory with excess speech. Indeed, long ago we should have found the adequate words to describe his humanity. But to us Jesus Christ is not a good dead man, but God, the living God, our risen and living Saviour, and we will use all the language we have and deem it simple and poor to utter the wonder that is beyond all utterance.

Nevertheless we can make our confession. We confess him in the august symbols of our historic creeds and confessions, and when last spring we turned again to Jerusalem from all peoples and lands seeking Jesus we confessed him again. May the summons from that far off holy place and that far off holy time when from Beeroth, where the passover caravan homeward bound for Galilee lodged for the night, Joseph and Mary returned again to Jerusalem seeking Jesus, speak clear and full to our hearts today! Nay more, by the eternal Spirit may we hear today as John heard, and in the praise of Christ join with him and with those to whose witness he listened from heaven:

"And I heard a loud voice saying in heaven, Now is come salvation and strength and the kingdom of our God and the power of his Christ! . . . . And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe and tongue and people and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth!

"And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might and honor, and glory, and blessing!

"And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, forever and ever!"

This is the Lord Jesus to whom we have turned and in whom by the grace of God we shall abide, and who, thank God, now and forever abides with us!

THE LIFE OF MARY.

KATHERINE BURTON.

Four journeys Mary made,
In Holy Writ set down,—
To Bethlehem, to Egypt,
To homely Nazareth town,
And last to high Jerusalem,
That gave her Son his crown:
  But Holy Writ it hath no smallest part
  Of the far, loving journeys of her heart!

Four griefs Mary knew,—
The mean birthplace, her fears
When Pilate spoke the Young Man's doom,
Her townsfolks' laughing sneers,
And last the day he dragged his cross,—
End of her hopes of years:
  But of her greatest grief there is naught said,
  That he, her firstborn darling lad, lay dead!

Four joys Mary held,—
Her baby's smile, the day
She found him in the Temple
Among the rabbis gray,
The feast he blessed at Cana,
The palms that strewed his way:
  Her greatest joy—the day she fell asleep,
  And found again her Son, hers now to keep!

—"Living Church."

No man can serve two masters. Yes-men can serve hundreds.—"Life."

The Lord's Prayer.—III.

"Thy Kingdom Come!"

Rev. Donald Fraser, D. D., Central Africa.

The most familiar idea of the gospel is that of the kingdom of God.

John came preaching "Repent ye, for the kingdom of heaven is at hand!" (Matthew 3. 2). When Jesus came out of the wilderness to begin his public ministry he taught in the synagogues, "preaching the gospel of the kingdom" (Matthew 4. 23). Thus the Gospels open with the declaration of the kingdom, and the last verse in the Acts describing the preaching of the early church speaks of St. Paul "preaching the kingdom of God" (Acts 28. 31). Between is the exposition of what the kingdom is, and an effort to bring in the kingdom, until at last John in the book of Revelation sees the final consummation when the seventh angel sounded, and there followed great voices in heaven, and they said, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever" (Revelation 11. 15). So the center of our faith and expectation is the kingdom of God.

What is the kingdom of God?

It is that realm over which God reigns.

We are accustomed to speak of limited monarchies, and there is no kingdom and monarchy in the world but is limited. First of all is the geographical limitation which is put on every kingdom. This range of mountains, this great river, or this coastline defines the boundaries of the earthly kingdom. I have sometimes traveled in the interior of Africa, and after we crossed over some river my carriers would say:

"We have entered the country of another chief."

People in these boundaries paid tribute and give him allegiance. The land and game of the forest were his. When we crossed the stream, the former chief in whose territory we had been marching had no authority there. Every earthly kingdom is bound by some geographical limitations. But "he shall have dominion from sea to sea, from the river to the ends of the earth, ... and all nations shall serve him" (Psalm 72. 8).

Monarchies on this earth are also limited by time. The years have set their boundaries to the kingdom. Great kingdoms have risen and flourished for a day, and then have disappeared. Napoleon founded his mighty empire, and in a few years it had disappeared, and he was in exile, and had left France poorer than he had found it. A mighty emperor, Chaka, rose in South Africa and set all the tribes in motion, but he was slain, and with his death his kingdom was dissolved. But Peter speaks of "the everlasting kingdom of our Lord and Saviour Jesus Christ." "His name shall endure forever and forever, and shall be continued as long as the sun" (Psalm 72. 17).

Even within the territory over which a king reigns on this earth all things are not subject to him. There again is another limitation. The birds that fly overhead, the clouds that bring shadow and rain, the waves that beat upon the shore, the pestilence that smites his people, the pain that carries weariness and sorrow into his cities and into the hearts of men, these are not subject to him. He has no dominion over them. But we read how God commanded the birds to feed Elijah; he turned back the pestilence from Israel; his strength is in the clouds; even the winds and waves obey him; for all nature that he has made is subject to his kingship.

The thoughts of men are beyond the control of an earthly king. However much they may give outward tribute to him, their hearts may be in rebellion and he cannot control them. The most absolute monarch in the world cannot enter into the inner life of his subject and control there. But God says, "The souls of men are mine"; and Paul sees the triumph of Christ when he brings every thought into obedience to him (2 Corinthians 10. 5).

Absolute and Unlimited.

This kingdom for which we are praying is an absolute and unlimited monarchy in which Christ shares not his allegiance with another.

In many a highland glen in Scotland there used to live a chief who would not acknowledge the leadership of the king of Britain except when it was convenient for him. It was not till after the '45 rebellion that at last the rule of the king entered into the glens and mountains of Scotland.

The bold Henderson said to James VI when James thought he might control the church and the consciences of men:

"There are two kings in Scotland, King James and King Jesus, and King James is but the silly vassal of King Jesus!"

This we would recognize, that Jesus Christ only finds his kingship when every power and authority are subject to him. He does not dethrone other powers, he does not usurp their authority, he only strengthens them in all righteousness. And Christ's kingdom does not come in a nation until all the powers and authorities and kingships are subject to Jesus Christ, for he is king of kings and lord of lords, and the whole earth must be his dominion.

In the kingship of Jesus there can be no nominal allegiance. There used to be a time when the kings of England called themselves kings of France, and when in the early days France did not acknowledge their kingship England sent her armies into France to try and subdue the nation. But England could not. Yet after she had withdrawn, for many years afterwards on the coins of England there was stamped—"Henry, King of England and France." But such a claim was only a mockery, for nobody in France paid tribute or gave obedience to the laws of the king of England.

May we not believe that if Jesus Christ is to become king in America, and king in the world, and king in my own life, his kingship must not be a nominal allegiance, but that we must translate our profession into practice, and when we say that Christ is king we must give to him our whole allegiance? For Christ can never be content with a partial loyalty. All life must come under his rule.

Some of us are well content to give to him our conferences, and withhold from him our ordinary life at home. Some of us give to him our Sunday, but on Monday we must live the strenuous life without a thought of Jesus Christ. We limit the worship of God to the worship of his sanctuary when all life should be one continuous and harmonious worship of God. Now in the prophets of the Old Testament there is this continual note calling men to sincerity. For there is one thing God abominates beyond all other things, the emotional and ritual worship of himself when the life is disobedient (Isaiah 1. 13-17). The only music God loves to hear is the music of an obedient and Christlike life.

Christ at 12 years (Hofmann).

I think in these days we have assimilated at least this idea of the necessity of sincerity. There is no more hateful thing to the ordinary consciousness of the world than a hypocrite. It is the ugliest thing Satan makes,—the man whose life is in contradiction to his profession. It is the harmony of life that is the sign of the kingdom of Jesus Christ.

There was a tribe in eastern Europe which when it was first converted and brought to Christianity accepted baptism. But all the men demanded that they might hold up their right hands above the water that these might not be baptized also, for they wanted their hands to be free for deeds of blood. When we give our lives to Jesus Christ as king we too frequently hold back from him that which he desires most to have dominion over.

Holiness.

If there is one thing that has come to the world through the religion of Israel it is the idea of the holiness of God and the holiness of God's worship. This is what makes it different from all other religions of the world: that God is holy, and he that worships God must be holy too. Read again those verses from James 1. 22, "Be ye doers of the word, and not hearers only, deceiving your own selves," and on to verse 26.

I am not at all surprised that Luther thought at first of excluding the book of James from the canon of the New Testament. To a great lot of people such teaching as James' was awfully awkward teaching. It is so easy to be evangelical and also be unethical. Sometimes when we hear these ethical laws we begin to speak of a cold morality. But the only true evangelical faith

is a faith which changes and transforms life and manifests itself in daily living. Holiness is the greatest manifestation of the kingdom of God.

Now, my friends, we are praying for the coming of the kingdom of Jesus Christ, and it is terrible for us to pray for the kingdom of Jesus Christ coming in the world when there are whole unevangelized regions in our own life into which Jesus has not come. It is so easy to be interested in that awful word "problem,"—the problems of society, the problems of the world,—when the greatest problem is our own heart, and the most neglected problem of all. I cannot think that we pray aright for the coming of the kingdom of Jesus until we first of all seek the coming of the kingdom into our own lives and hearts, and we give him our obedience. In the secret motions of your life, the thoughts of your heart, so often defiled by all kinds of impurity and selfishness and wickedness, can Jesus Christ take dominion there? Is it too small a realm for him to reign over? Nay, the kingdom Jesus would like to conquer first is the kingdom of your own thoughts and disposition. There is your domestic life. Is your home a fit place for Jesus to reign in? We would like to see him king of America and king of the whole world, but he will only become king of our nation when we make him king in our domestic life. All those confusions and worries that spoil the brightness of our life, the control of our families, the very atmospheres of our homes, is Jesus able to control and affect these? If I pray "Thy kingdom come!" I mean that Jesus should become king of my home, sanctify my relationship with my wife, with my children, with those who are in daily relationship to me.

We dread and dislike the idea of holiness. Some way or other we manage to associate it with the awful pagan Egyptian idea of asceticism. When we picture to ourselves the holy man we think of him glorifying God, standing like Simeon Stylites in isolation; or the Indian may think of him as a fakir lying on his bed of spikes, fat and dirty, doing nothing. Sometimes our idea of holiness is no better than that. Isolation from all life is something God never intended for humanity. There is no honor in "the fugitive and cloistered virtue, unexercised and unbreathed."

I like to think that our English word holiness comes from a beautiful root. It is the Anglo-Saxon word hale, healthy. The holy man is the man who is able to take all the draught of life, to drink the cup God has given him, and praise him for the wine of life. It is the man who is able to live buoyantly, healthily before God.

I have looked through many galleries in Europe and America for a face of Jesus Christ that would satisfy me, but all the great painters of the past days were brought up in false ideas of the beauty of holiness, and it seems to me in almost every face there is a lack of strength and virility that really gives the idea of God in men.

Many of you have read Glover's "Jesus of History," and it has given you a new idea of this familiar person who moved among men rejoicing in all the richness of the life that God had given to him. There used to be in Scotland an idea that solemnity was the sign of holiness, and if you could see the faces of the really pious people on sabbath you would understand why religion was not attractive. And yet we have sometimes the same idea about Jesus Christ.

I know some people would be shocked at the idea of Jesus ever having laughed. You should read Moffatt's translation of the Bible to see the real humor of God. I know nothing funnier than part of the drama of the book of Job. In two or three pages you laugh outright. If you read some of the sayings of Jesus and try to picture them you can hear the ripple of laughter that passed over the crowd when Jesus spoke to them. Imagine straining at a gnat and swallowing a camel, hump, legs and all! Or think of the judge afraid of the importunate widow "lest she blacken my eyes," as the Greek has it! You see what laughter must have been on the face of the Man of sorrows, and how Jesus Christ has made life a lovely thing. And the holy man is the man who can take all the joy of life that Jesus Christ meant him to share.

I say, then, that the coming of the kingdom of Jesus Christ is simply the sanctifying of everything. It means bringing our civic life under his dominion. In Africa when we preach the gospel we have to be particular and preach against the simple things that cause evil. When disease visited a village, the medicine man sought out the enemy who

had bewitched the village. We tell them the one responsible is the careless housewife who does not air her house and let the light in, the men and women who leave puddles for mosquitoes to breed and spread malaria, and the untidy and unsanitary villagers. These are the enemies of the community and bringers of disease. We want to make men believe that with the coming of the kingdom of Jesus Christ we are going to conquer sickness, remove epidemics from the world, and make this world a healthier place.

When we pray for the kingdom of Jesus we pray also that Christ may reign over our national life, that men may not grow wealthy by the impoverishment of others, but by the enrichment of others; that social evils may be taken from us which make awful temptations for the feeble; and that our national life may be controlled by Christian ideals.

When we pray for the coming of the kingdom in international life we mean that all war and suspicion and bitterness and strife be removed from the earth, and the world move on by coöperation into peace and prosperity.

Here is the course of this prayer then when we pray "Thy Kingdom Come": We want Jesus to be king in ourselves first, until every thought is in subjection to him; in our homes, till Christ is the head of our household; in our towns, nation, and throughout the whole earth till he shall have dominion from sea to sea and from the river to the ends of the earth.

How Bring in the Kingdom?

I intended saying a great deal more about the methods by which we might bring in this kingdom.

First, I do not believe we will bring it in at any time by force or mere organization. Augustine recommended that those who did not accept Christ should be put to death. Francis Xavier recommended King John of Portugal to imprison every governor whose subjects did not accept Christ. Van Riebeck recommended that to every pupil who should learn his catechism should be given "a glass of brandy and two inches of tobacco." But it is not by methods of bribery or force that the kingdom is going to come.

Others would recommend the way of compromise. Make less demands and more will follow! But the way of the kingdom is the way of the cross.

One day one of my evangelists returned from a great sacramental gathering. When he sat down at the kraal gate the old men asked him where he had been. He told them what he had heard.

"Ah, these are good words!" said the old men. "Now if God would only say to us old folk, Retain your habits of drunkenness and your polygamy, every one of us would rise and follow him."

That was the temptation of the wilderness again. But Christ can make no compromise with sin.

> Jesus, 'tis nigh two thousand years ago
> One would have poured, as pebbles, in your hand
> Gold, gems, slaves, souls, the riches of our land,
> Had you but knelt! Help us to understand
> The splendor of your everlasting NO!

Nor is it by mechanical methods that the kingdom comes.

I heard one eccentric gentleman saying: "I think that the simplest way is for missionaries to use modern science. Get thousands of gramophones and have John 3. 16 spoken in the native tongues, and send them over the earth."

I was telling my wife about this, when my little boy who was there doing his school lessons looked up and said:

"Daddy, that is not what the world needs: it needs more men!"

That is what the world needs more than anything else. Not better technique, nor more dollars,—you can't calculate in cash the cost of the salvation of a soul,—nor even more missionaries, but more of God himself in man.

For when Christ called us into the service of the kingdom he gave the promise of the Holy Ghost to those whom he sent. It is only in the power of the omnipotence of God, of God the Holy Ghost, living in us and coöperating with us, that we shall see the kingdom come in our own lives, in our nation, or in the world. For it is his work to sanctify, and the Holy Spirit can do what we cannot do. Our concern is not with visible signs, but with that form of faithfulness which expresses itself in doing God's work by God's way. And his way is that of cooperation with himself.

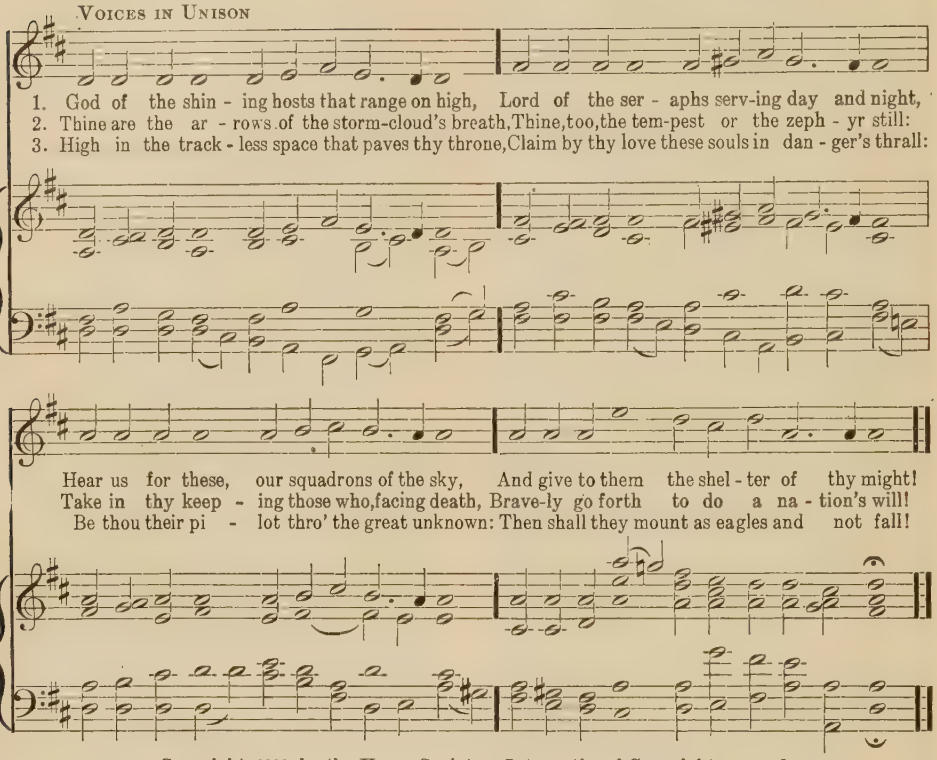
(To be continued.)

Wings of the Morning

MAY A. ROWLAND — 10. 10. 10. 10. — DAVID McK. WILLIAMS, 1928

In moderate time

VOICES IN UNISON

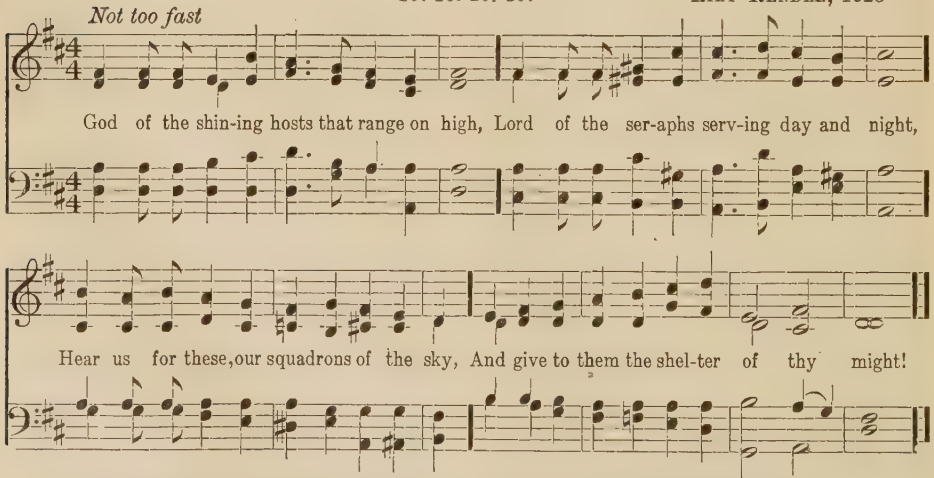

1. God of the shin - ing hosts that range on high, Lord of the ser - aphs serv-ing day and night,
2. Thine are the ar - rows of the storm-cloud's breath, Thine, too, the tem-pest or the zeph - yr still:
3. High in the track - less space that paves thy throne, Claim by thy love these souls in dan - ger's thrall:
Hear us for these, our squadrons of the sky, And give to them the shel - ter of thy might!
Take in thy keep - ing those who, facing death, Brave-ly go forth to do a na - tion's will!
Be thou their pi - lot thro' the great unknown: Then shall they mount as eagles and not fall!

Copyright, 1928, by the Hymn Society. International Copyright secured

Ellah

10. 10. 10. 10. — LILY RENDLE, 1928

Not too fast


God of the shin-ing hosts that range on high, Lord of the ser-aphs serv-ing day and night,
Hear us for these, our squadrons of the sky, And give to them the shel-ter of thy might!

If preferred, the third and sixth measure may each be reduced to one half-note.

Copyright, 1928, by the Hymn Society. International Copyright secured. Used by permission

PERSONALIA.

Dr. G. Campbell Morgan's schedule has kept him in California these fall months, lecturing at the Los Angeles Bible Institute on Thursdays and Fridays and at the Ambassador Theater on Wednesday forenoons. Other points were also visited for short meetings.

Dr. Frank Mason North, who served during the last quadrennium as secretary-counsel of the Board of Foreign Missions of the Methodist Episcopal Church following upon 12 years of service as corresponding secretary of the board, has withdrawn from active service as a member of the board's staff and will devote his time to preparation of a history of Methodist missions. Dr. North has been accumulating valuable material for this work. He expects to devote the next two years to the completion of the task.

Evangelist Charles Cullen Smith at present is making his headquarters at 1619 Center Street, Newton Highlands, Mass., and will be glad to correspond with Eastern pastors. Three things characterize his work: his sane and sensible methods, his satisfactory financial plans in which he assumes all money obligation, and his many calls back to fields where he has been before. Mr. Smith is a soloist and song-leader as well as a preacher. He combines visitation evangelism with his other work as opportunity offers.

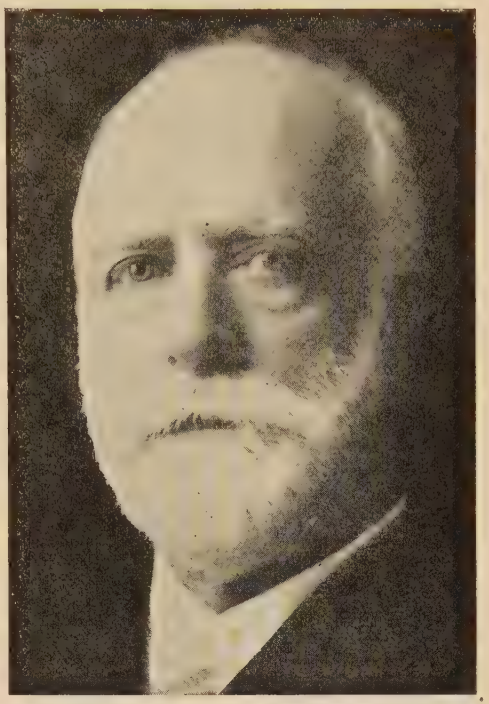
The Bishop of Ohio, presiding in the House of Bishops at the Episcopal convention in Washington when the attendance was small on account of another service, remarked:

"There are so few gentlemen in this house that the consideration of this matter had better be postponed!"

Dr. Torrey Gone!

Dr. R. A. Torrey, internationally known as a Bible teacher and evangelist, died at Asheville, N. C., October 25, age seventy-two. He had been in failing health for several months.

Beginning shortly after his graduation from Yale University Theological Seminary, Dr. Torrey's career became one of successful evangelistic leadership among the forces of Christianity, particularly in America and Great Britain. As preacher, teacher and author his message was always one of firm



Dr. Reuben Archer Torrey.

conviction, broad contacts, constructive thinking, and loyalty to the Christ of the Gospels and of his own faith and hope.

Reuben Archer Torrey was born at Hoboken, N. J., in 1856. He was ordained a Congregational minister in 1878, and for some years was superintendent of city missions in Minneapolis, becoming superintendent of the Moody Bible Institute, Chicago, 1889-1908. He was dean of the Los Angeles Bible Institute, 1912-24, and pastor of the Church of the Open Door, Los Angeles, 1915-24.

Since 1902 Dr. Torrey had been preaching continually, engaging in evangelistic campaigns in Europe, Australasia, China, Japan, India, Korea, and other lands, and in all parts of the United States. He was the author of numerous books on religious themes.

Mrs. Torrey, who was Miss Clare B. Smith of Garrettsville, Ohio, survives him, as do also his daughters, Edith Clare and Mrs. Blanche Wiggs, and his son, Rev. Reuben A. Torrey, who for some years has been a Presbyterian missionary in China and is now secretary at St. Louis for the Presbyterian Board of Foreign Missions.

Do you ever look at the department "Selected Thoughts for the Quiet Hour"? The daily portions are full of ideas that preachers and teachers might use.

Our Hopes and Intentions for 1929.

A magazine of specialized scope and character such as the **Record of Christian Work**, representing Northfield as a religious center, cannot hope to make sensational announcements of what it will offer in days to come. The addresses and articles given in this magazine month by month, together with the regular departments in study and devotional reading, have widespread approval among our subscribers if we may judge by correspondence that reaches our office. In saying, then, that the contents of future numbers will continue along the same line, of the highest spiritual quality that we can secure and with only minor changes probably, we would none the less welcome suggestions from our readers for a better magazine,—suggestions which must of course be within our scope and which do not require unlimited capital.

We have many ideas of our own which we would like to initiate, and we do not despair of some benevolent and far-seeing believer coming forward to underwrite the **Record** for a wider and deeper ministry.

Another Lamented Demise!

Word comes that Mrs. Henry W. Peabody must discontinue the children's missionary magazine "Everyland" with the December issue. Too bad! It is a bright and helpful magazine.

"As I lay it down," says Mrs. Peabody, "the words of Christ come to me as they have often come during the twenty years the magazine has lived, 'If ye love me, feed my lambs!'"

CONTRIBUTIONS RECEIVED.

Dan Crawford's Work in Africa.

20836..$10 00 20837..$ 8 00 21101..$ 2 00
21161.. 10 00

Dr. Grenfell's Work in Labrador.

20838..$1 30

21st annual Christmas Seal of the National Tuberculosis Association.

EDITORIAL CORRESPONDENCE.

The **Record** is one of the most appreciated magazines received by us. It has been a great blessing to us in Brazil.—J. W. C.

Dear Mr. Moody:

Your magazine never is wasted, because there are always those who wish reading matter in a heathen country. Usually the more Christian literature we missionaries get the better it pleases us, for then we have more to give. The sad thing is, however, that some of us get so little time to read ourselves.

I like your magazine so much because of the encouraging gleanings from missionary efforts from all over the world, and the helpful articles by various contributors. Out here where the power of the evil one seems so strong one needs all the spiritual food one can get to keep fit against his onslaughts.

Not long ago I was making rounds in our hospital, for I am a nurse, and found a man in a private room in great distress. He thought that his wound, which previously had been doing well, was becoming worse, and that the doctor who dressed it was not giving him the attention he deserved. It was all a mistake, and I assured him of his speedy recovery and explained our methods so that soon he became quite cheerful again. I then sat down beside his bed and asked him if he had ever heard why we missionaries had come out to India. He said, as every Hindu does, "For merit," because a Hindu believes that the amount of merit we earn by good deeds determines our stay in heaven before we have to be reborn in the form of some creature. So then I told him of our Saviour, and of his death and command to preach his gospel to all the world. He said:

"Before I came for my operation some people told me not to come because you missionaries were heartless, but now I see that that was a lie."

Then he asked for a copy of our "Holy Book," which I gave him, directing him to read certain portions. Before he left he told me that this was the religion that would save India in her many troubles, and he expected India to become a Christian nation soon. He said that he also was going to give up his Hinduism and accept Christ as his teacher. He said:

"Ten years ago I would not have touched with my finger one of your Christian books, but now I have such books in my own home and love to read them."

India is turning to Christ as her solution of many of her problems. We know that Jesus shall conquer where he is lifted up. Pray for more workers to lift him up!

Yours in his service,

(Signed) Ruth Stevens.

Life and Letters of Paul.

December 2, 1928.

Paul before His Judges.

Acts 24, 25 and 26. Lesson portions, 24. 24-27; 26. 19-29.

Once again the lesson includes so much Scripture that the teacher's first duty should be to read and master it and make sure that his scholars know the facts.

Paul is before Governor Felix in chapter 24, before Governor Festus in chapter 25, and before King Agrippa II—as a courtesy, not for judgment,—in chapter 26. The scene is Cæsarea, whither Paul had been hurried by Captain Lysias because of a Jewish plot against Paul's life, 23. 12-35.

Paul before Felix, 24. 24-27.

The prosecution failed to prove their case, and Felix should have dismissed it, but instead he deferred a decision, and Paul remained a prisoner. After a few days the incident of our lesson occurred.

Paul sees four aspects of Gov. Felix' character.

(1) An inquirer concerning faith in Christ Jesus.

(2) A moral coward. Evidently he was not a sincere seeker after truth, since he deferred decision once again. As Paul reasoned of morality, self-mastery and coming judgment, not attacking Felix' sins but presenting that side of the gospel which Felix could best understand, and which he needed most as a man, Felix was terror-stricken. He was not dead to impressions for good, but he was not ready to break away from sin. Conviction is not conversion. Fear is not faith.

(3) A grafter. Did Paul have money, which, however, he would not use dishonestly to secure discharge? Or was Felix following his usual policy?

(4) A politician, and Paul was the victim of his playing politics.

Paul's contact with Felix shows what a great and fearless preacher he was. He did not trim his message in these private sessions, he did not philosophize, but struck terror to the heart of those sinners in high life by practical presentations of the gospel. Society needs that terrifying preaching today, to arrest abuses of sex relations, violations of the Constitution, and other sins and crimes, alongside which Felix is not so morally culpable.

Paul before Festus and Agrippa, 26. 19-29.

Festus succeeded Felix as Roman procurator. He was a different type of man and official,—prompt in action, firm in his Roman sense of justice.

The lapse of two years had not abated the Jews' hatred of Paul, and they immediately tried to work the new governor, meanwhile concocting a third plot to kill Paul. But Festus proceeds in an orderly way. Paul, hopeless of securing justice, and anticipating murder if he should be released, appeals to Cæsar (25. 1-12).

This took the case out of Festus' jurisdiction, but he had no formal charge to send to Rome with Paul (25. 26, 27). So when King Agrippa and Bernice arrived on a complimentary visit, Festus spoke of the case, and Agrippa requested to hear Paul himself. It was therefore not an official trial, but only a hearing at Agrippa's request.

The setting is given in 25. 23. It was doubtless the most aristocratic audience Paul ever addressed. Festus states the situation, and Agrippa tells Paul to go ahead.

The address that follows is recognized as one of the noblest passages in the Bible. Paul is now about 60 years old, and he rises to unequalled heights of eloquence and power. It is not so much a refutation of charges made against him, nor a personal defence, as a statement of his religious experiences,—his early life, his persecuting zeal, his conversion and commission by the risen and living Christ, and his consecration to the work of the gospel ministry. His conversion is still vivid in all its details though it happened twenty-five or thirty years before. Paul speaks with a sense of happy freedom before Agrippa.

Effect on Festus, 26. 24, 25.

Paul had asked for a patient hearing (3), but Festus could not sit quiet under Paul's enthusiasm, and breaks in with an interruption. Did he speak in ignorant astonishment, or in impatient anger, or in the excitement of the moment, or in unbelief, or by way of taunt?

Certainly Paul was mad from his standpoint. If Christianity is not true, Paul was sure enough crazy. Either that, or filled with the Spirit!

His ready answer is not that of a madman,—courteous, dignified, self-possessed.

Effect on Agrippa, 26. 26-29.

From Festus Paul turns to Agrippa with a feeling of being better understood. Was there something in Agrippa's face or manner that led Paul to put to him the heart-searching question of verse 27? Why did he challenge Agrippa, and answer for him?

But when Agrippa speaks for himself it is not in serious vein. The sequel shows no trace of conviction, no change in purpose or life. He appreciates Paul's object in trying to convert him, and expresses an estimate of Paul's unanswerable argument from fulfilled

prophecy, but he will not answer Paul's question. Agrippa was not the first man, nor the last, to dodge a soul-awakening question by a jest or a sneer, half amused, half angry perhaps.

Paul meets his raillery with deep earnestness. Agrippa may sneer, but Paul will pray.

It broke up the gathering.

Golden Text—I was not disobedient unto the heavenly vision. Acts 26. 19.

December 9, 1928.

Paul Goes to Rome.

Acts 27 and 28. Lesson portion, 28. 11-31.

Paul had longed to visit Rome, Romans 1. 8-15, but he never anticipated that God would lead him there in the fashion in which he arrived.

Chapter 27 tells of the most famous voyage and shipwreck in the Bible, if not in all literature. It is incomparable among ancient writings for its proved accuracy of geographical and nautical detail. It bears the mark of truth and authenticity in every line, and puts Luke in the front rank as a writer and historian. Trace the voyage on a map!

As a matter of church history the significance of the voyage is that a new world is opening in the cause of Christ. Jerusalem and Antioch are left behind by the great apostle. Rome is to be the new world center in religion as it is in empire.

Paul gets ashore at Malta as chapter 27 ends. For three months the castaways are winterbound on that island, with little to record, 28. 1-10. Then the journey is resumed, 28. 11-15, until Rome is reached.

Rome at last, 28. 16-31!

Again we are struck by Luke's reserve. Not a word does he say of the church in Rome, nor of Paul's trial, nor of the results of such influence and ministries as Paul exercised during the two years of his present sojourn (30).

Luke tells of Paul's effort to reach the Jews of Rome (17-29), which would have to be done, if at all, before turning to the Gentiles. His ardent desire to win Jews to Christ is expressed in Romans 9 to 11. He had two interviews with them, finding them conciliatory and willing to listen. At the first interview he explained his case, and why he had appealed to Cæsar. The second interview gave him opportunity to expound his faith concerning the kingdom of God and the Messiahship of Jesus of Nazareth.

Upon their rejection of his message Paul preached and taught in his hired house (30, 31). This is the last glimpse we have of Paul in Acts, unhindered, full of confidence and free to fulfil the passion of his life.

Among Paul's activities we know that he wrote the "Prison Epistles" so called,—though he was not confined in a prison,—Philemon, Ephesians, Colossians, Philippians. Read through these epistles, and make a note of all items that throw light on Paul's period of imprisonment!

We learn, for example, that his being chained to a soldier, a different man every few hours, opened new channels for Paul's influence, and so the gospel penetrated the emperor's palace, while many Christian brethren were emboldened to speak the word without being afraid (Philippians 1. 12-14). Two most important streams of influence, one personal, the other public. He made his chain a fishing line. Said a minister in the course of a sermon, "I wish I could be handcuffed to some of you for half an hour till you should hear me through!"

We learn too that messengers went to and fro between Paul and the churches he had founded, as they sought advice, contributed to his needs, etc.

Golden Text—I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth! Romans 1. 16.

December 16, 1928.

Paul and His Friends.

Philemon.

A personal letter.

Primarily this letter was a personal note from Paul to Philemon, as can be seen in every line of it, even though Timothy and others are named in the opening and closing lines. Fortunately Philemon did not throw it in the waste-paper basket, but preserved it,—the only known specimen of Paul's personal correspondence.

It breathes a spirit of mutual love and respect between the two men,—indeed, between all the persons mentioned.

It reveals Paul's personality and character in lesser things, in his concern for a single convert although burdened with the care of churches. It shows that his influence did not rest upon official status merely, but upon the personal affection he practised and generated.

It is a model of courtesy and tact and executive ability in handling a difficult situation between two converts. Paul pleads with Philemon on the ground of love (8, 9), profit (10-16), partnership (17-20), confidence (21).

Several noble and kindly traits in Philemon are mentioned, such as emboldened Paul to write him with this request to receive back his runaway slave as a Christian brother, no longer as a mere slave (which he still was), but as he would receive Paul himself.

Though so personal, the epistle earns its place in the inspired canon because it contains deep truth and shining example.

Some individual results of the gospel.

It is important to remember that the let-

ter revolves within the Christian circle,—indeed, the circle of Paul's own converts. There is no reference to the unsaved, the outsider.

Let our imagination picture the Christian household at Colosse, throwing open its doors for meetings!

Did Onesimus, on some occasion when Paul was a guest in this home, hear Paul preach? Did Paul ever have the chance to urge Onesimus to accept Christ?

Was that a reason why, when Onesimus had run away, he sought out Paul in his hired house at Rome, and was thus led to Christ?

It was awkward for Onesimus to become a Christian, as he would have to right certain wrongs. But following his conversion Paul points out to him his Christian duty, namely, to return to his legal master, confess his sin, and make restitution. Paul will help him with this letter to Philemon, and indeed gives his promissory note (19) to make good on the financial side in Onesimus' stead.

Some social results of the gospel.

Growing out of these individual aspects of Christianity we see several illuminating social results.

The background of the epistle is the owner's power over his slave under Roman law. Paul does not challenge this power, he does not intrigue or bluster on behalf of the slave. He honors existing law by counseling Onesimus to return to slavery, to sacrifice personal liberty for the upholding of the law. He takes social conditions as he finds them in this foreign land, and into the relation of this owner and this slave he injects the new fact of Christian brotherhood between the two.

Paul is careful not to dictate to Philemon what he shall do. He pleads various things, based on Philemon's well known Christian character ("Wherefore," 8), but leaves it to Philemon's free will how he will treat Onesimus. Showing the gospel method of reform,—from within, of free choice; not by external law or pressure.

What a change follows! A change of atmosphere, even though the Roman law remains the same.

The brotherhood (1, 16, 20) is Christian brotherhood, not the brotherhood of man at large. So with the other relationships. They transcend differences in the social scale.

Though Paul says nothing about slavery in general, verse 16 ends slavery for ever,—and every corresponding social wrong.

From being a fugitive from justice Onesimus is transformed by the gospel into a good and useful man; and this social advance is achieved without violating social justice.

Golden Text—A friend loveth at all times! Proverbs 17. 17.

December 23.

Paul's Last Message.

2 Timothy 4. 1-18.

In this last of his epistles Paul has been exhorting Timothy as to the correct attitude he should take in facing the responsibilities and dangers at Ephesus, and as the letter draws to a close he becomes personal, and speaks of his own ministry, and his associates, and his end. In a positive but modest way he epitomizes his immediate condition, his long career, his future prospects.

Charge to Timothy, 1-5.

In what a solemn presence Paul feels himself and Timothy to be as he charges him regarding his ministry and personal character! And ahead he sees the danger of defections from the truth.

I am now ready to be offered, 6.

He feels his work is done, and we have that word "ready" to express his attitude. Ready for his life to be poured out in martyrdom, if that is God's will!

The time of my departure is at hand, 6.

"Departure" carries the metaphor of a ship loosing its moorings and sailing out to sea. No longer confined in port, but setting out upon its proper function. "My unmooring."

I have fought a good fight, 7.

Paul uses the metaphor of a wrestler (not soldier). He has striven in a noble contest,—with sin and evil. There is no whining, no lament, as he looks back upon his stormy career. The record is clean.

I have finished my course, 7.

Like a runner speeding toward the goal.

I have kept the faith, 7.

Like a trustee. This explains all else, whether "the faith" means his own attitude of belief or the body of truth he believed. What a testimony this is!

Henceforth, etc., 8.

The fight is finished, a crown is coming, a token of success such as was given to the winner in the Greek games.

What "day"? Not the day of his martyrdom, but of Christ's appearing. Paul's forward glance reached beyond the grave.

At a gathering in New York the chairman introduced Dr. Andrew Bonar of Glasgow with a reference to this crown which should be given him. As Dr. Bonar rose to speak his first words were:

"And not to me only, but unto all them also that love his appearing!"

For the love of Christ's appearing, the habitual love and longing for his appearing, is the mark of a sincere, forward-looking Christian: and this shall gain the reward.

Meanwhile, however, Paul is not living in the air (9-15). He has not lost interest in life. He misses the companionship of his

younger associates, and has some unpleasantness to face. He needs that cloak he left at Troas, and the books and parchments. Some scholars think these were New Testament writings, his own or others.

A happy future, 16-18.

Nothing is positively known of Paul's history after the close of Acts. It is generally thought that he was acquitted and released at the end of the two years, that he engaged in further missionary tours, and was arrested again and brought back to Rome.

This time his confinement was not so easy as during the first imprisonment. At his first examination he was alone: his younger companions all being at work elsewhere, and the local Christians either killed or scattered by persecution, or unwilling to face the risk. But as in previous crises that we have seen, the Lord himself stood by Paul, and strengthened him, and delivered him from Satan; and his quiet confidence as to the future, both on earth and in the life beyond, breaks into a doxology. His death came in 67-8 A. D.

In the cause of Christ faithfulness is what counts: not necessarily success as the world regards it. Our Lord himself was a failure from this standpoint.

The only life that bears looking back upon without regret and remorse is the life of Christian devotion and endeavor.

Golden Text—I have fought the good fight, I have finished the course, I have kept the faith! 2 Timothy 4. 7.

December 30, 1928.

Review: Paul, the World Christian.

This six-months' review covers the whole life and writings of Paul. The Scripture material is Acts and the Pauline epistles. It is a large order, and the teacher must be well prepared to make the best use of the opportunity.

Here are some suggestions on which a review may be hung:

Leading events in Paul's life; principal steps in his Christian career.

Great cities and countries he visited. Locate each on a map, and tell what happened there!

His friends and companions and converts: their names, and all we know about them.

Outstanding achievements of his ministry. Wide range of the people he reached,—Jews, Greeks, Romans, and the rest; all classes of society,—officials, humble folk, highbrows at Athens, craftsmen at Ephesus, etc. Churches established: their name and location, etc. Workers trained. Epistles written: learn the name and purpose of each, to whom addressed, and chief contents!

Outstanding elements of his character: consecration, zeal, energy, tact, love for souls, courage, gentleness, prayerfulness, power to organize and to command, faithfulness to death, etc.

Prominent teachings: about love, prayer, civil responsibility, Christian conduct, Christ, sin, salvation, etc.

Problems and hardships he had to meet: among believers—religious, moral, social; from Jews, Judaizers, pagans.

Paul the world Christian.

Based on the foregoing facts we can review Paul's relation to his own world, to the world during nineteen centuries, to our world today.

His world vision, worldwide gospel, widespread personal ministry, results.

Founder of churches and promoter of Christianity in two continents.

Epistles that were never so widely broadcasted as today, with teaching for this age and the future.

What would the world of today do without Paul's teachings for individuals, churches, missionary activity?

What did Paul do for early Christianity that perhaps no contemporary could have done?

What are the most vivid impressions our study of Paul has made on you?

Golden Text—For me to live is Christ. Philippians 1. 21.

Next Year, 1929.

January to March—Some Great Christian Teachings.

April to September—The Prophetic Teaching and Leadership of Judah from Isaiah to the Restoration.

October to December—Some Social Teachings of the Bible.

DINNA GANG!

("This is spoke sarcastic.")

Dinna gang to kirk
When it rains,—
Ye micht catch
Rheumatic pains!
Bide t'hame
When it's cauld,
Lest ye dee
When ye're auld!
The kirk's nae place
When it's hot:
The folks micht think
Ye cared a lot.
When it's fine
Leave the Lord:
Gang ariding
In yer Ford!
Ye're no to blame,
It's in ither hands:
Be sure the Lord
Understands!

—Anon.

CHRISTIAN ENDEAVOR TOPICS

Mrs. Ida Q. Moulton.

What is Our "Reasonable Service"?

Romans 12. 1, 2. December 2, 1928.

Our "reasonable service" is to—

"R—escue the perishing,
Care for the dying, ...
Weep o'er the erring one,
Lift up the fallen,
Tell them of Jesus the mighty to save!"

E—ncourage.
There are lonely hearts to cherish,
There are weary souls who perish,
While the days are going by.

A—bstain.
"Yield not to temptation,
For yielding is sin:
Each victory will help you
Some other to win."

S—tand up for Jesus.
"Where duty calls, or danger,
Be never wanting there. . . . .
Let courage rise with danger,
And strength to strength oppose!"

O—bey.
"Yours not to make reply,
Yours not to reason why,
Yours but to do and die!"

N—eighbor.
"Help the one next to you, ...
Say a kind word that comes
Warm from the heart:
He needs a blessing that
You can impart!"

A—spire, for—
"'Tis God's all-animating voice
That calls thee from on high;
'Tis his own hand presents the prize
To thine aspiring eye!"

B—e surrendered.
"Take my silver and my gold:
Not a mite would I withhold!"

L—ove, but—
Love thyself last! The vastnesses above thee
Are filled with spirit forces, strong and pure,
And fervently these faithful friends shall love thee
If thou keep thy watch o'er others, and endure.

E—arnestness.
True-hearted, whole-hearted, Saviour all-glorious, ...
Take thy great power and reign here alone!

* * * * *

Our "reasonable service" is to show in our—

S—elf-sacrifice, Matthew 26. 39;
E—mployments, Luke 2. 49;
R—esponsibilities, Galatians 6. 2;
V—igilance, Mark 13. 37;
I—ndustry, John 5. 17;
C—heerfulness, John 16. 33;
E—ndurance, 2 Timothy 2. 3.

How Should a Christian's Christmas be Different?

Luke 2. 15; 2 Corinthians 9. 15. December 9, 1928.

Louisa Alcott in "Little Women" tells of a shivering little child coming to their home on a winter day, begging for some wood, saying baby was sick, father was gone on a spree, and they were cold. Although Mr. Alcott's supply of wood was low he said:

"Divide our stock with her, and we will trust in providence! The weather will moderate, or the winter will not come."

Whether this winter day was during Christmastide or not, this incident represents the Christian Christmas spirit.

* * * * *

We are told that the Jews had before the doors of their synagogues an iron plate upon which to clean their shoes before entering, and having entered they sat silently and reverently, considering who it was with whom they had to deal.

Thus should the Christian at Christmastide shake all worldliness from his soul, and consider the glorious One whose birthday he would celebrate.

* * * * *

Have you not noticed, as you walked by the seashore, the deep holes and crevices in the sand and rock, and how when the tide came in it filled these crevices and holes to overflowing? A Christian at Christmastide should seek to fill the crevices and holes of unsatisfied human longings in the hearts of their recipients. Sometimes a single word will fill them.

* * * * *

A member of a certain congregation in Edinburgh by accident put a crown piece on the collection plate instead of a penny, and staring at its white and precious face he asked if he could have it back.

The usher replied: "In once, in forever!"

"Aweel, aweel," said the unwilling giver, "I'll get credit for it in heaven!"

"Na, na!" said the collector. "Ye'll get credit only for the penny."

A Christian's Christmas gifts should be different in their motives.

God's Christmas Gift to the World.

Luke 2. 1-16. December 16, 1928.

To accept God's Christmas gift is to accept the highest ideals of life.

A gifted artist kept a blank canvas high on the wall of his studio, illuminated by high and bright lights.

"I shall never apply a brush to that canvas," he used to say. "It is for the picture I have in my mind, for the ideals toward which my actual work is directed."

Thank God, we are not looking to an untouched canvas for our ideals, but upon a real, vital, sublime personality, none other than God himself in human form!

Blessed are they who hunger and thirst after the ideals this blessed personality presents to our view!

* * * * *

God's gift was meant to show us how to live. Can you go through this alphabet, placing "I am" before each word? Adopted, Born again, Chosen, Dead to the world, Earnest, Forgiven, Glorified, Humble, Immortal, Just, Kind, Loving, Merciful, (a) New creature, Obedient, Patient, Quickened, Redeemed, Saved, Transformed, Unspotted, Vigilant, (a) Workman, Yielding (to God), Zealous.

If you can, then you have caught the full meaning and purpose of God's gift to the world.

* * * * *

God's Christmas gift was meant to inspire hope for immortality. "The world dares say no more of its devices than 'Dum spiro spero' (Whilst I breathe I hope), but the children of God can add, by virtue of the living hope which came with the gift of his Son, 'Dum exspiro spero' (Whilst I expire I hope)."

* * * * *

An old Indian, whose heart was touched by the love of God as he listened to the Christmas story for the first time, said:

"Now I must give Jesus something! Yes, I will give him my dog!"

His dog was his companion and helper in the hunt, and the Indian loved him.

As he listened longer he said: "I must give him my gun."

Now the Indian's gun meant his living. Before the preacher was through with his message the Indian said:

"I give Jesus myself!"

This Indian was leagues and leagues ahead of many of us who have heard the Christmas message many times.

Worshiping Christ in Story and Song.

Luke 2. 1-14. December 23, 1928.

A minister tells of a little deaf and dumb girl in his congregation who loves to have her mother find her the words they are singing, though she cannot hear the music. She looks at the hymn, runs her little finger over every line. If she doesn't find the name of Jesus there she closes the book, and lays it on the seat by her side.

This is the test for a perfect celebration of the birth of our Lord. Is his name in our thought and gifts? Is he the unseen guest at our festive boards? Can we say:

"Jesus, thy name I love,
All other names above,—
Jesus my Lord!
Oh, thou art all to me:
Nothing to please I see,
Nothing apart from thee,
Jesus, my Lord!"

* * * * *

If Christmas bells do not ring into our hearts this truth, "God is love," they ring in vain.

A successful Salvation Army lassie, whose only book was the Bible, and who was ignorant of all that makes people cultured, was asked the secret of her success.

"Oh, it's love, it's love! I love everybody, because Jesus loves me. My heart is full of it. People see it, then feel it, then I tell them about the Jesus love."

"Love divine, all love excelling,
Joy of heaven to earth come down,
Fix in us thy humble dwelling,"

that we too may worship thee in service to our fellow men.

* * * * *

The ancient insignia of the Waldensian church was a candlestick with a light shedding its rays across the surrounding darkness, and encircled with seven stars and the motto, "Lux lucet in tenebris" (Light shines in the darkness).

How fittingly this motto illustrates the purpose of Christ, who came into a world of darkness! Ah yes,—

The whole world was lost in the darkness of sin, ...
Like sunshine at noonday his glory shone in,
The light of the world is Jesus!

* * * * *

"O little town of Bethlehem." God can bring greatness out of small places.

"Angels from the realms of glory." The meeting place for deity and humanity was by the side of those in the path of duty.

Christians, awake, salute the happy morn
Whereon the Saviour of the world was born!

Quoth I: "Fellows mine, why in this guise sit ye?
Making but dull cheer, shepherds though ye be?"

Quoth the fellows then: "To Bethlehem town we go,
To see a mighty Lord lie in a manger low."

Learning from Experience.

Ecclesiastes 1. 16-18; Psalm 37. 25. December 30, 1928.

A gentleman passing through a village common saw a boy with sightless eyes flying a kite, and said to him:

"My son, why do you fly the kite when you cannot see?"

"Oh," said the lad, "I like to feel the tug up, sir."

It is this "tug up" by which we learn to

seek God, not in a single event of past history, but in our own souls, in the constant verifications of experience.

* * * * *

"We've just got to Wit's End Corner, Lord, but you are standing there," said a woman in prayer during a time of great anxiety.

Our experiences often lead us to Wit's End Corner, but never let us forget that our God who is "standing there" is a God of resources. A halt in faith at Wit's End Corner in our experiences is worth more than a road paved with precepts. This is not minimizing precepts, which may be valuable, but as Emerson has well said, "Only so much do I know as I have lived."

* * * * *

A doctor with atheistic views said to a minister:

"I cannot understand how a man like you can believe in such religious fables."

The minister replied:

"Suppose you had learned of a remedy that had consistently cured a certain illness in hundreds of cases as well as yourself, would you not have confidence in the remedy?"

"Certainly," replied the doctor.

The minister continued: "It is just so with my beliefs. They rest not alone upon my own experience, but millions of others."

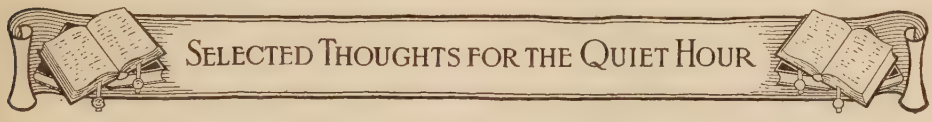
When God writes upon the soul through experience, no argument can erase it, neither is it transferable.

* * * * *

A man who had been befriended under peculiar circumstances was guilty of the grossest betrayal of the confidence of his benefactor. When the facts in the case came out the wretched misdoer said to the man he had wronged:

"I know just what I've done, and how it must seem to you. But there's one thing I tell you: you can't despise or hate me for it as I despise and hate myself. The memory of my meanness is hell itself."

Memory is the storehouse of experiences, and the time will come when we must face them. Now is the time to decide whether our experiences will scourge or bless us!



Learn a Text a Day.

DECEMBER, 1928.

SATURDAY, 1st. *Speak, Lord, for thy servant heareth! 1 Samuel 3. 9.*

Speak, thy servant heareth!
Be not silent, Lord!
Waits my soul upon thee
For the quickening word.

SUNDAY, 2nd. *Bless the Lord, O my soul, and forget not all his benefits! Psalm 103. 2.*

We do our Lord an injustice when we suppose that he wrought all his mighty acts and showed himself strong for those in the early time, but doth not lay bare his arm for those who are now upon earth. Have you had no deliverances? Have you passed through no rivers? Have you had no choice favors? Our own history is full of his goodness.—C. H. Spurgeon.

MONDAY, 3rd. *These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them. Hebrews 11. 13.*

In the reaping of mercies from God there is what may be called the deferred payment system. In heaven is laid up the balance we have not yet received.—Northcote Deck.

TUESDAY, 4th. *Thou openest thine hand, and satisfiest the desire of every living thing! Psalm 145. 16.*

This is the very meaning of our salvation, to turn the poetry of our wishes into solid fact that blesses men. It is to inspire the loftiest longing and to fulfil that which he inspires that Jesus Christ has lived and died and risen in resurrection power.—Mark Guy Pearse.

WEDNESDAY, 5th. *Lord, teach us to pray! Luke 11. 1.*

Yes, to pray! That is what we need to be taught. Though in its beginning prayer is so simple that the feeblest child can pray, yet it is also the highest and holiest work to which man can rise.—Andrew Murray.

THURSDAY, 6th. *Ye that love the Lord hate evil! Psalm 97. 10.*

We have good reason to hate evil when we look back and trace its deadly workings. If you would live a happy life and die a peaceful death, then walk in all the ways of holiness, hating evil even unto the end!—C. H. Spurgeon.

FRIDAY, 7th. *Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you! Matthew 6. 33.*

The interests of God's kingdom are to be the first interests in our Christian life. We

are to put the kingdom first in our thoughts, first in our affections, first in our outlook on life, first in our sacrifices. Our loyalty to the kingdom is born of our loyalty and love to our Lord.—Charles Inwood.

SATURDAY, 8th. *Let the beauty of the Lord our God be upon us! Psalm 90. 17.*

The most important thing in your life and mine is to seek an unconscious beauty which everybody else shall see in us but ourselves, the unconscious beauty of the Lord Jesus Christ being reflected from our lives.—F. B. Meyer.

SUNDAY, 9th. *And Abram went out of Egypt . . . . even to Bethel . . . . unto the place of the altar which he had made there at the first: and there Abram called on the name of the Lord. Genesis 13. 1-4.*

Between the day of the building of that altar and the day when he worshiped there again Abram had passed through a lifetime of experience. Yet with all his new experiences he came back to the old simplicities again, and worshiped where he had worshiped at the first. No other altar could take the place of that one. No other god could satisfy his heart.—George H. Morrison.

MONDAY, 10th. *And he said unto them, Go ye into all the world and preach the gospel to every creature! Mark 16. 15.*

It may be that to us this command has lost its freshness. To the disciples it was an idea so strange, so surprising, of such a sublime audacity, that nothing could have more forcibly set forth the greatness of his power.—Mark Guy Pearse.

TUESDAY, 11th. *Abraham stood yet before the Lord. Genesis 18. 22.*

Perhaps Abraham's height of faith and friendship seems beyond our little possibilities. Do not be discouraged! Abraham grew: so may we. He went step by step, not by great leaps.

WEDNESDAY, 12th. *Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly! Matthew 6. 6.*

Oh, those quiet unhurried hours that we may spend with our Lord in secret! How they enrich the springs of the soul's life!—Charles Inwood.

THURSDAY, 13th. *Put ye on the Lord Jesus Christ! Romans 13. 14.*

We would not dream of going out on the street without our clothes on. Just as simply and practically and quietly we may put on the Lord Jesus Christ. Ask him in faith to come in and clothe you, and thank him for doing it, and go out and show him forth to the world!—Northcote Deck.

FRIDAY, 14th. *By him all that believe are justified from all things from which ye could not be justified by the law of Moses. Acts 13. 39.*

The believer in Christ receives a present justification. We are today accepted in the beloved, today absolved from sin, today acquitted at the bar of God. Let present privilege awaken us to present duty!—C. H. Spurgeon.

SATURDAY, 15th. *Fervent in spirit, serving the Lord. Romans 12. 11.*

Make full use of your Saviour and Lord, and let him make full use of you!

SUNDAY, 16th. *She loved much! Luke 7. 47.*

O soul of mine, learn to love much! Be extravagant in love of Jesus!—W. Y. Fullerton.

MONDAY, 17th. *In him dwelleth all the fulness of the Godhead bodily. And ye are complete in him. Colossians 2. 9, 10.*

Arise, believer, and behold the Lord Jesus yoking the whole of his divine Godhead to the chariot of salvation! How vast his grace, how firm his faithfulness, how infinite his power, how limitless his knowledge: and all, without diminution of their infinity, are covenanted to us as our perpetual inheritance!—C. H. Spurgeon.

TUESDAY, 18th. *Made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Philippians 2. 7.*

Oh the joy of knowing that he has lived the human life and so can understand! Oh the comfort of sins forgiven, of faith strengthened, of love unfailing, of death conquered, of the kingdom of heaven opened to all believers! How could we live and be happy and enjoy our blessings without this glory of Christianity, this fellowship with Christ and the Holy Spirit, this certainty of life beyond, this sure knowledge that love never faileth?—Floyd W. Tomkins.

WEDNESDAY, 19th. *Ask, and it shall be given you! Seek, and ye shall find! Knock, and it shall be opened unto you! Matthew 7. 7.*

The difference between prayer and faith is simple, though real. Prayer asks, faith takes.—Charles Inwood.

THURSDAY, 20th. *Now unto him that is able to keep you from falling . . . .! Jude 24.*

The power of the engine in an aeroplane exercised moment by moment enables the aeroplane to overcome the force of gravity. If the engine stalls the machine is done for. The only way you and I can be kept from falling is by the indwelling of Christ by the Holy Spirit.—J. Russell Howden.

FRIDAY, 21st. *If so be ye have tasted that the Lord is gracious. 1 Peter 2. 3.*

"If"—then there is a possibility and a probability that some may not have tasted that the Lord is gracious! Do not rest, O believer, till thou hast a full assurance of thine interest in Jesus! There is no spir-

itual favor which may not be a matter for heart-searching.—C. H. Spurgeon.

SATURDAY, 22nd. D. L. MOODY'S "CORONATION DAY," 1899. *With long life will I satisfy him. Psalm 91. 16.*

We are all the time coming to the end of things here,—the end of the week, the end of the month, the end of the year. It is end, end, end, all the time. But, thank God, he is going to satisfy us with long life, endless life, no end to it!—D. L. Moody.

SUNDAY, 23rd. *He shall be great, and shall be called the Son of the Highest. Luke 1. 32.*

Christmas time's a holy time
For you and me,
For Christ, the Lord of heaven, was found
A babe on Mary's knee,
And shepherds worshiped, circled round,
God's gift so free!

MONDAY, 24th. CHRISTMAS EVE. *Suddenly there was with the angel a multitude of the heavenly host, praising God! Luke 2. 13.*

Burn bright, O candles, pure and white,
In windows far and near,
Announcing with a golden light
That Christmas Eve is here!

Peal forth, O chimes, at home, abroad,
The marvel of his birth:
Proclaim the glory of the Lord,
Good will and peace on earth!
—Charles Nevers Holmes.

TUESDAY, 25th. CHRISTMAS DAY.

Almighty and eternal God, whom no man hath seen nor can see, we bless thee that thou hast been pleased to manifest thyself unto us in Jesus Christ thy Son! We praise thee that in the fulness of time he came into this world and took upon him our human nature, that he might reveal to us thy love and bring us into fellowship with thee! Thanks be unto thee, O God, for this thine unspeakable gift!

Grant now, we beseech thee, that rejoicing in the remembrance of his holy birth we may welcome him in our hearts as our Saviour and Lord! May his Spirit dwell in our souls and rule our lives! May we give ourselves to him in gladness and gratitude, and show our desire to honor and serve him in the willing service of our fellowmen! And may the glad tidings of thy grace in Jesus Christ soon be proclaimed throughout all the world, to the praise of thy most holy name! Amen.

WEDNESDAY, 26th. *Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation! Luke 2. 29, 30.*

The song that on that night of nights
To shepherds' listening ears
Was sung from yonder heavenly heights
Comes ever down the years.

"Glory to God!" we sing it still,
"Glory to God on high,
And peace on earth, to men good will,"—
The strains will never die!
—Laura C. Burroughs.

THURSDAY, 27th. *But who may abide the day of his coming, and who shall stand when he appeareth? Malachi 3. 2.*

Let us search ourselves this morning and make our calling and election sure, so that the coming of the Lord may cause no dark forebodings in our mind! O for grace to be found of him sincere and without rebuke in the day of his appearing!—C. H. Spurgeon.

FRIDAY, 28th. *Alleluia, for the Lord God omnipotent reigneth! Revelation 19. 6.*

The lad reading a story becomes enwrapped in the fortunes of his hero. Difficulties and dangers thicken about him. How shall it end? He turns over the pages, and looks further on. It is all right: the hero lives and triumphs! If you have trembled for the fortunes of our king, skip the pages of time, and look to the end!—Mark Guy Pearse.

SATURDAY, 29th. *Still upward . . . . still upward . . . . still upward . . . . Ezekiel 41. 7.*

Still upward be thine onward course,—
For this I pray today:
Still upward as the years go by,
And seasons pass away!

SUNDAY, 30th. *A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Psalm 90. 4.*

Life's pendulum swings nor fast nor slow
The march of time to trace;
The years with steady measure go,—
We live them by God's grace:
So greet with cheer each untried year,
Nor fearsome doubtings heed:
The Father will provision make
For every time of need!
—Fred Scott Shepard.

MONDAY, 31st. WATCH NIGHT.

Most gracious God, who hast been infinitely merciful to us not only in the year past but through all the years of our life, be pleased to accept our most unfeigned thanks for thine innumerable blessings to us, graciously pardoning the manifold sins and infirmities of our life past, and bountifully bestowing upon us all those graces and virtues which may render us acceptable to thee! And every year which thou shalt be pleased to add to our lives, add also, we humbly implore thee, more strength to our faith, more ardor to our love, and a greater perfection to our obedience: and grant that in a humble sincerity and constant perseverance we may serve thee most faithfully the remainder of our lives, for Jesus Christ's sake! Amen.

Pay as little attention to discouragements as possible! Plough ahead as a steamer does, rough or smooth, rain or shine! To carry your cargo and make your port is the point. —Maltbie Babcock.

BIBLE NOTES FOR DAILY DEVOTIONS

Green Pastures and Waters of Rest.

Rev. F. B. Meyer, D. D., London.

DECEMBER, 1928

Saturday, 1st. Job 40. 15 to 41. 34.

In these latter chapters we have an almost unrivaled series of portraits. For beauty and majesty they have never been surpassed. Let us briefly recapitulate them!

39. 1-4, the wild rock-goat; 5-8, the famous description of the indomitable temper of the wild ass, its disdain of man, and its incessant quest of food; 9-12, the untamable wild ox; 13-18, the ostrich; 19-25, the Arabian horse; 26-30, the kestrel hawk. 40. 15-24, the behemoth, or hippopotamus. 41. 1-34, the crocodile.

The object of these marvelous pictures is God's suggested answer to Job's arguments, which seemed to take it for granted, that we, the children of earth, are able to judge of, or arraign, the successive steps in the judgments and dealings of Jehovah. But mortal man must needs stand humbled and abashed before his wonderful works!

In 40. 6-14, as we have seen, Job's sin is laid bare. In his desperation he had called in question God's righteousness. He had suggested that he could have ruled the world more wisely and justly, could have shown more favor to the good and a sterner front to the disobedient. But how absurd that mortal man should arraign his maker! Only the fellow of the Almighty, his equal in power, wisdom, and righteousness, could presume to pronounce a verdict on his ways. Mortal man can only wonder and adore, for God is past finding out.

There are great mysteries in the lives of us all, for which it appears that there is no clue except that each human life is a problem for which there is only a divine solution, as we shall understand some day. In the meanwhile we are always endeavoring to find a solution of our own. Such at least is my own belief. Problems with infinite issues are constantly confronting us, each of which has two possible solutions, ours and God's. Our solution is often hasty, rash, and limited to the time-sphere. We act on impulse, or the advice of men and women as fallible as ourselves. We lean to our own understanding, instead of turning to God in humble faith and leaving him to work out our problems as will best conserve his glory and our lasting happiness.

Heavenly Father, so mighty and wonderful in thy thoughts and ways, we rejoice to leave the ordering of our lives to thee in the certain belief that though we cannot understand thy dealings they are consistent with thy love on the one hand, and our ultimate blessedness on the other! In Christ's name.

Sunday, 2nd. Job 42. 1-10.

Job had learnt that he was incompetent to sit in judgment on Jehovah. Since he could not fathom the wonders of the creation, much less could he comprehend the divine being who existed behind all the phenomena of this earth-sphere. He confesses frankly that he had intermeddled with things too high and wonderful for him, and had dared to arraign and even condemn the Almighty. He goes on to acknowledge that up to that time he had only known God by hearsay, but since these great unfoldings of God's being and providence had been made he was amazed at his own temerity. He retracts, therefore, all his questions, criticisms, and charges, and flings himself to the dust, as one bowed down by inconsolable grief. Since he could not comprehend the works of God's hands, it was still more unlikely that he could hope to penetrate the mystery of pain, of loss, of grief, of evil.

The difference between Job and his friends (8, 9) consisted in this, that they had condemned Job harshly and mistakenly. Job had misjudged God, but they had misjudged Job. Job had bitterly repented and been forgiven, but they, so far, had not repented of their uncharitable judgment and treatment of Job: therefore they must ask his forgiveness and make atonement. They must humble themselves before the man whom they had condemned as a sinner of the worst dye, and ask him to intercede on their behalf. Then, because Job had been forgiven, he was able to pray for and to forgive those who had trespassed against him. Note, also, that it was just there, when Job had forgotten and forgiven, that his own lot suddenly changed, and God gave him twice as much as before.

This wonderful book is a profound commentary on our Saviour's teaching that the great husbandman is ever at work purging trees which already bear fruit that they may bring forth more fruit (John 15. 2). Let us not shrink, therefore, before the fiery trial by which we are being tried! God's scourgings, as we have it in Hebrews 12. 8,

are to prepare us for the high prerogatives of the future life, when we shall be admitted to the inner circle near his throne.

O gracious Father, the world knows thee not, but we know thee; and we are assured that thou art preparing us for a high and holy destiny! Only help us, by thy grace, that those who have condemned us most cruelly may be compelled to admit our integrity and to understand the righteous purposes of thy love! In Christ's name.

Monday, 3rd. Job 42. 11-17.

James 5. 11, written to those who were suffering keenly for their Christian faith, says that those who suffer patiently are being crowned, and that at the end of their trials, like those which the patriarch endured, we shall confess that the Lord was "full of pity and merciful." This comment is illuminated by the paragraph we are considering. There were blessings accruing to Job of which we have some record, but surely such a trial as his must have left an even richer deposit in his character,—a deposit of deepened faith, love, and hope. But this earliest version of his gains fails to emphasize their spiritual aspect, and sets forth the prosperity which came to him immediately and outwardly.

The names given to his daughters reveal their superlative beauty. "Old and full of days" means that long peaceful years succeeded, and that he was abundantly satisfied with "the end of the Lord." But surely he could never forget the sons and daughters who had been the objects of his special prayer, 1. 5. Thus the whole story confirms Lamentations 3. 32, "Though the Lord cause grief, yet will he have compassion according to the multitude of his tender mercies."

As we close this wonderful book we may fairly ask ourselves what we have learnt from it, and what are its main lessons:

First, in the case of God's children suffering does not necessarily imply chastisement, but the purifying fires through and by means of which the soul is perfected;

Second, God is nigh us as we pass through the fire, and by his Spirit is constantly supplying revealing glimpses of himself and the beauty and glory of the unseen;

Third, it is a mistake to accept all the explanations that our friends and others proffer. One by one they drop off, because mere intellect and sympathy are insufficient to gauge the profound anguish of the cross, which is consummated with the cry, "Father, into thy hands I yield my spirit!"

Grant us grace, O Father, to bear life's discipline and sorrow with meek and lowly faith, knowing that thou hast in view a result which will make our affliction seem light, and for a moment, and which, when it has worked out, will bring to us a far more exceeding weight of glory and blessedness! In Christ's name.

JOHN.

Tuesday, 4th. John 1. 1-13. (Read also Hebrews 1.)

This Gospel unfolds the inner life of our Lord. It specially unveils his unity with the eternal Father. The burden of this precious portraiture is stated in these opening verses, "The Word was made flesh." There is no Scripture more helpful to the culture of the inner life. It is in that aspect that we are to consider it, though we are as children dipping their tiny cups into the mighty waters of an ocean.

The Word! As words express thoughts, so does our Saviour in these pages reveal him whom no man hath seen or can see, and whose veil has never been uplifted. "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, has revealed him" (18). It is only as a man speaks that we discern his soul: so God has revealed himself in the life and words of our Lord. To receive him is to receive God. To meditate deeply on this Gospel is to hasten our assimilation with God.

In the divine economy our Lord became the medium of creation. The Greek is significant: "All things came into existence through him." The creation of this earth and of the universe was the realization of God's eternal purpose, but our Lord was the channel through which the creative fiat emanated. "Apart from him was not anything made." "No flower," says the poet, "but shows some touch in freckle, streak, or stain, of his unrivalled pencil!"

In him also were life and light. Light is gentle. It leaps from the sun with inconceivable speed, but its wavelets break so gently as not to shake a dewdrop from a daisy, or strain the eye of a babe. It is all-pervasive, missing nothing, however insignificant or obscure, but revealing all. Such is our Saviour! It may well be said that the city has no need of sun and moon, since the Lamb is its light. Bid him welcome, O soul of man or woman, and let him dispel thy long winter, and give thee a dawn of joy and understanding! Receive him, and he will give thee the right to become a child of God, and thy life shall henceforth be Spirit-guided, not by the will of the flesh, but by God!

O blessed Master, come to my heart, and irradiate it with thy everlasting life and light, that henceforward my life shall embody thine, and my soul become a temple filled with thy life and light and love! I am weary of this self-centered life! Be thou my all in all!

Wednesday, 5th. John 1. 14-28.

"The Word became flesh." Our Lord was the same divine being as before, but during his earthly life he kept his deity in reserve, refusing to make use of it, in order

that through his identification with man he might become the Second Adam, the first of a new race.

The word "flesh" means that in him there is neither male nor female, Jew nor Gentile, high nor low, bond nor free. No one form or phrase of humanity has an exclusive right to him.

"Dwelt" is "tabernacled." His nature was the abode of the shekinah: and as the curtains of old must have often become radiant, so the inner glory of Christ shone through his physical being, as in the Transfiguration.

"Grace and truth." These are the glorious properties of his nature, and they are at our disposal. The unsearchable riches of Christ await our use, and should be our theme as well as our reservoir. Men have not seen God, but when Christ lives in and through us those who know us best should catch some gleams of his glorious indwelling.

Not orphans or desolate are we! Never absolutely alone, never dreading an unknown God! He who dwelt in the bosom of the Eternal has unveiled and declared him. He is our Father. As the child in the dark tunnel or on the turbulent waves forgets its alarm whilst encircled with its father's arms, so amid the problems and perplexities of life and death let us trust the fatherhood of God ministered through Christ, and be at peace!

The ministry of John had lasted for twelve to eighteen months. Then happened the events of three memorable days, verses 19, 29 and 33. He was not Elijah, nor that prophet, nor the Christ, but just a voice. Full well he knew that the Messiah had mingled with those crowds, had stood on those banks, and descended into those waters. The new era had already dawned of which kings and prophets and righteous men had spoken, but had died without seeing. What awe must have settled down upon the people!

They had not realized the great hours that were passing over them: do we understand the times in which our lot is passed? Probably Jesus is nearer than we suppose. Are we locating in some distant age wonders which are now transpiring, but which we do not see? Our eyes are too dazzled with the world's artificial glare. O day of days, hasten to extinguish our poor illuminations!

Teach us, O Lord, to understand the age in which we live! May we look beneath the outward shows of time, and catch the foregleams of thy coming and presence! May our eyes be enlightened, our hearts quickened, and our souls filled with such thoughts as the Baptist had at thy first advent! So shall we not be ashamed.

Thursday, 6th. John 1. 29-42.

The second day, 29-34. Our Lord was probably coming from the scenes of his temptation. For forty days he had been alone, with no companionship save that of wild beasts, amid the sterile hills of the Dead Sea. For six weary weeks, since baptizing him, John had scanned the faces of the crowds, but in vain. Now, as once more he beheld him, he cried with joy:

"This is he of whom I spake!"

John was right! Christ is the great baptizer. He still stands among us eager that having washed us in his blood he may complete his work by plunging us into the mighty current of the blessed Pentecost which should ever follow upon the work of Calvary.

Brethren and sisters, have we not an urgent need to be baptized of him? Not the blood without the fire; not the fire apart from the blood.

The third day, 35-39. John's eyes were riveted on Christ as he passed by him. It was perhaps his last occasion for seeing him. Once more he pointed him out as the Lamb of God. But there was a deeper and more compelling significance in his words, which was detected by the two disciples who stood beside him. He wished them to transfer their allegiance from him to his Lord; and "they followed Jesus." As John saw their retreating forms, had he any feeling of jealousy or regret? Evidently not. He was not the bridegroom, but the bridegroom's friend, and he was rejoiced that he had introduced the bride to her Lord. This his joy was therefore fulfilled, 3. 29.

Andrew and Peter, 40-42. We do not know how many souls were brought afterwards by Andrew's influence, but we learn that his first thought was to bring Peter. Is it not true that it is easier to speak to comparative strangers about Christ than to our own kith and kin? But surely this is a mistake, and some of them may be wondering why we are so keen for others whilst reticent to them. Let us bring our Peters to Christ! We shall not lose thereby. Remember that Andrew was the first to be admitted to that sacred inner friendship which Peter afterwards enjoyed with our Lord!

"We have found,"—that is the secret of influence! Our personal testimony of what Christ is to us is more telling than piles of books and hours of sermons.

Give us, O Lord, that sacred passion to make thee known and loved which led Andrew to bring his brother into thy presence and united them both in thy love and service! Make our private lives so consistent and holy that they may support and enforce the invitations we give to those we love!

Friday, 7th. John 1. 43-51.

Our Lord reads our hearts and knows their inner secrets. He recognized the yearning for human love which filled Andrew's and John's natures when he saw them following and invited them to spend the day in

his temporary shelter beside the Jordan. He knew how timid and impulsive Peter's nature was when he told him that though naturally he was the child of a timid dove he might become a man of rock. He knew where to find Philip, and the noble qualities in him which only needed development. Therefore he bound him to himself by the magnetic appeal, "Follow me!" He read the guileless purity and sincerity of Nathanael's soul, untainted by the luxurious tastes with which the Romans were contaminating the heart of the Jews. His eye had watched him sitting beneath that figtree in the scorching noon. The tree has never grown which could conceal a soul from the eye of Jesus!

So he reads us still! He knows our downsitting and our uprising, and understands our thoughts afar off. To him our innermost thoughts are known, and from him no secrets are hid. What though he is bound at times to use the two-edged sword, yet he is the high priest who is touched with the feeling of our infirmities! Surely, also, as the Son of man he completes men. He makes good our deficiencies. He is our complement, i.e., our completement. He is not content to leave us where he finds us. There is always more to follow. On every blessing which he puts into our hands he writes this inscription, "Thou shalt see greater things than these!" If conversion, then adoption; if adoption, heirship; if heirship, joint heirship with himself; if joint heirship, then the throne!

Jacob's ladder, up and down which the angels came and went, is surely an apt illustration of what our Lord is prepared to be to us. Through him our poor prayers climb to God, and through him the Father blesses us with all spiritual blessings. Let us live at that ladder's foot! Let us believe that unlike Jacob we never leave it behind, because in point of fact it travels with us; and wherever we lie down to sleep it rises above us to the throne of God, and still do angels descend with their hands full of blessing, to return to heaven empty-handed for a fresh supply.

Give us grace, O Holy Spirit, so to live that our Lord Jesus may become to us wisdom, righteousness, and sanctification, so that we may lack no good thing, but may grow in grace and in the knowledge and love of Jesus Christ! In his name.

Saturday, 8th. John 2. 1-11.

In the previous chapter we are told that when the Word became flesh his disciples beheld his glory as of the only-begotten of the Father. Here we are told that he manifested that glory in a little village in the highlands of Galilee where he was present at the wedding of two of its simple folk. But since the miracles of this Gospel are signs (20. 30) it becomes us reverently to question what lay behind it.

Surely it was primarily intended to teach that true religion is consistent with ordinary life. John the Baptist had set a type before the people which was commanding in its ascetic isolation, but impossible for ordinary folk. On the other hand, our Lord taught by this initial act of his ministry that the divine ideal was consistent with the ordinary events of village life. It was the time and place of simple-hearted happiness with which Jesus mingled. The holiness which builds its tabernacles on almost inaccessible mountain heights is impossible for ordinary folk. Jesus taught by this incident that he is willing to enter our common life, and that we may do all to the glory of God.

He taught us, also, in the remark he made to his mother, to wait till God gives the signal. He addressed her with a title of the most perfect tenderness and honor, which he also used from the cross, and reminded her that we must ever wait till the exact hour and moment have arrived, and which the Father indicates. Throughout this Gospel he is constantly referring to this hour. Only when the minute hand had reached its appointed place on the dial did he act. Let us learn to await the divinely-appointed moment when the will of God has reached its high-water mark!

We need not suppose that all the contents of the jars were turned to wine, the simple juice of the grape. But as the servants drew and bore it across to the guests, what they had drawn as water was transformed to wine. "The servants knew"!

Lord Jesus, work thou in my life by thy transforming grace, that what is merely negative and ceremonial may become transformed into love and faith and hope, not only for myself but for all others who are influenced by my life!

Sunday, 9th. John 2. 12-25.

From Cana our Lord went to Capernaum, but he could not stay there because the Passover was at hand, and he must show himself to the nation.

It was the month of April. The land was carpeted by flowers, and vocal with songbirds. The thoroughfares were thronged with pilgrims for the great festival.

On arrival he found that the Temple courts, which should be reserved for devotion, were turned into a huge market, the price for stalls being the perquisite of the priests. Whole flocks of sheep and herds of oxen were there for sale, and the money-changers rented tables where they could exchange the coins of all the world for the Temple sacred coin. Is not this a type of what happens when the thought of worldly gain becomes predominant in a church or an individual? Our Lord gathered some cords from the litter and proceeded to cast out the traffickers, whose consciences trembled before his presence and appeal.

Our hearts are like those desecrated courts. Let us ask him to drive out all that

offends him, so that they may be filled with high and holy interests and influences! A scourge of small cords may mean a disappointment, a loss, a child's remark, an illness, a sentence from the pulpit, a text from the Bible, a remonstrance by a friend. Be it what it may, let us humbly act upon it, so that the Father may be loved, honored, and worshiped without distraction!

What is your body? An inn, a library, a counting-house, a playhouse, a stye? Our Lord spoke of his body as a temple. See also 1 Corinthians 3. 16; 6. 19; 2 Corinthians 6. 16. The Temple at Jerusalem had three divisions: the outer, open to all; the Holy Place, where priests ministered; and the inner reserved for the shekinah of God's presence. Present your bodies unto God as holy, acceptable, and reasonable offerings, asking him to become their honored and permanent indweller! Our natural instincts are neither common nor unclean when placed beneath his Spirit's impulse.

We thank thee, O our Saviour, that thou hast power to clear away all that is unworthy and evil from our souls and bodies, that we may be indwelt by thy Holy Spirit and realize thy own presence as our constant sacred equipment for service, worship, and prayer!

Monday, 10th. John 3. 1-12.

According to verse 12 the eleven preceding verses tell of earthly things, and the following of heavenly. The former deal with our human experience, the latter with God's eternal purposes of redemption.

Nicodemus up to his light was quite an admirable man. He believed in God, had no sympathy with the cold infidelity of the Sadducees, but like Paul was irreproachable in his moral character and blameless in keeping the law. But clearly he realized that our Lord had in his possession a jewel of great price, of which he had no knowledge. Stealing through the shadows cast by the Passover moon, fearful lest any should recognize him, this magnate of the Jewish Sanhedrin seeks an interview with Jesus of Nazareth, whose cleansing of the Temple had exposed him to the hatred of the rulers. To such a man our Lord said, "Ye must be born from above!"

There is an exact analogy between our natural and our spiritual birth. We are born into this world from corruptible seed, but into the eternal world by the incorruptible, the Word of God, which liveth and abideth for ever: 1 Peter 1. 3, 23. It is only as our nature is germinated by the Spirit of God, operating through the Word of God, that we can enter into the realm of the spiritual. That germination may take place in our early childhood, almost before we are aware, and beneath a mother's influence; but it is attested by the experiences of our after life. Today it must be manifested by our outward confession and the evidence furnished by holy living. John 1. 12, 13 makes it clear that our birth into the eternal life is evidenced by our simple faith in our Saviour. If we receive him into our hearts and believe in him with childlike simplicity we are born from above, and if we are born from above we shall behold his glory as of the only-begotten of the Father.

There is mystery here. As our Lord spoke the night breeze may have passed over the city and stirred the foliage of the trees in an adjacent garden. We feel it, but cannot account for it. So with the new life in our heart. We cannot explain or understand, but we know that a new element is stirring within.

O Holy Spirit of God, breathe through the world in mighty power, renewing the heart of humanity and quickening to life such as are dead in trespasses and sins, that the power of death and hell may speedily be broken, and that the kingdom of God may replace this travailing creation! In Christ's name.

Tuesday, 11th. John 3. 13-21.

From eternity our Lord must have anticipated his death. Before the first star shone on the breast of night or the first angel emerged into being he was the Lamb slain, so far as the divine purpose was concerned. The shadow of the cross rested on all the words and incidents of his public life. Calvary was a low hill, but it cast a long shadow. But he never faltered. For the joy set before him he endured the cross.

Note that "must"! If the corn of wheat is not to abide alone it must fall into the ground to die. In no other way could God be just and yet justify the sinner. In no other way could the power of death be broken. In no other way could the gates of life be opened to those who believe. O blessed necessity! Sad, because it cost him so much; blessed, because it has brought us such an infinite possession! He or she who believes this, and rests on these assurances, which are confirmed by the experience of myriads, lives in the light, comes to the light, and their deeds bear witness to being wrought in fellowship with God.

The days are dark! There is much to depress in the slow progress of the church. Iniquity abounds. The world goes on in its selfish and vain way. But Christ persisted, and so must we. Let us keep our eye on the streaks of the coming day! Let us keep our ears attentive for the first peal of the marriage bells! Let us draw upon his patience and his joy! "If we suffer with him we shall be glorified together." What will that day of redemption bring when the bride shall share the throne with her Lord, when God shall be vindicated, when the universe shall be freed from the power of evil! But the grave question may be asked, Dost thou believe in the Son of God, who came into the world that it and thou might be saved?

You must conform your life to his truth, and yield yourself to him in all things: so only can you enter into the fulness of his victory and joy.

Give us grace, O Spirit of God, so to trust, love, and follow our Saviour that we may here and now enter on our inheritance and that experience of God which makes the human soul triumph over sin and death and time! In his name.

Wednesday, 12th. John 3. 22-36.

At one of the upper reaches of the Jordan our Lord and his disciples were the center of large crowds of people. In the words of John's friends, all the world was going after him, 26. Interest was shifting from the Baptist to the Saviour, and though his own noble spirit was untouched by jealousy the devoted group that gathered around him, and indeed never forsook him, were chagrined on his behalf, Mark 6. 29. We are expressly told that Jesus himself did not baptize, John 4. 2, but clearly he was the center of attraction; and it was through the impact of his personality and teaching that the mass movement toward national repentance was spreading.

But John's noble nature soared far above the temptation of jealousy. What success he had enjoyed had been the distinct gift of heaven. He knew that personally he could have given out nothing unless he had first received it, and if it had been given only for a limited time he was content to see it ebbing away. Besides, he had known from the first that he was sent to prepare for the Saviour's advent; and when the sun arises in a cloudless dawn the morning star is content to fade in its light. He was the bridegroom's friend. To hear the bridegroom's voice thrilled him with joy, and made him glad to pass into the shade.

What a lesson is here for us who preach or teach or promote the cause of Christ! Our great temptation is to increase at the cost of our Lord, and to attract to ourselves the love and honor which are his right.

In its deepest sense the closing paragraph, 31-36, must be applied to our Lord alone. It is a tribute of the writer's love. But there is a subordinate sense in which we may appropriate it. We must bear witness not to our own thoughts and ideals, but to things which we have seen and heard in communion with our Saviour. When the truth of God is proclaimed by mortal lips our hearers will affix their seal to it, as corroborated by the inner thought of their heart; and we may indeed rejoice that God waits to give us the Holy Spirit without meter. Treasure those two closing thoughts, —the Spirit without meter and the knowledge that all things are in Christ's hand!

We thank thee, O heavenly Father, that thou hast given us all things which pertain to our personal holiness and successful service! We now pray thee to give us holy and humble hearts, that we may draw heavily and constantly on the grace of Christ, and so help to fulfil thy eternal purpose! In his name.

Thursday, 13th. John 4. 1-14.

Our Lord was most anxious to allow the Baptist to finish his preparatory work, and therefore withdrew from Jerusalem. He so timed his departure as to arrive at Sychar at the precise time when the absence of his disciples to buy food for their midday meal would allow for this interview. Let us more and more allow our movements to be prompted and directed from above! God's planning is perfect. The steps of a good man or woman are directed by the Lord, and he delighteth in their way!

This woman was worth saving not only because presently she would bring the whole city of Sychar to Christ, but tradition has it that she became one of the earliest martyrs for the truth of his gospel. But she was the most unlikely soul in the community, because of her notoriously evil life. So shameful had it been that she dared not face the other women and girls who came to draw water in the late afternoon, and came, therefore, at noon, when in the scorching heat she would find it deserted.

She was perfectly well acquainted with the outward forms of religion. Probably she had often discussed them, or heard them discussed. She was aware of the contentions between the Jerusalem and the Samaritan worshipers, and probably she understood, as the conversation proceeded, the inwardness of our Lord's references. The marginal reading is a proper rendering of the Greek. She was always speaking of the pit, our Lord of the spring in the pit. He was speaking of the upspringing of the life and love of God in the heart. Ordinances and sacrifices, as we learn from Hebrews 9. 9, 10; 1 and 2, could never take away sin, or relieve the conscience. Something richer, deeper, and more perfect was required, which is supplied only through the atoning work of the cross, where the true fountain was opened for the cleansing of the heart and our acceptance with God.

Note the beauty of our Saviour's words, "Springing up to eternal life"! Water is said to seek its own level. May God grant unto us the grace that embraces and holds fast the infinite and eternal which are ours in Christ!

O Lord Jesus, who didst give of thy best and deepest to this Samaritan woman, grant to us also to know the peace which passeth understanding and the joy which is unspeakable and full of glory! May we not be content with the outward ordinances of thy house, but know by blessed experience the heights as well as the depths of thy love, and be filled to the measure of our need!

Friday, 14th. John 4. 15-26.

Almost every word in this portion arrests us.

"Never thirst." Then we shall have no desire for the wells which all the world is visiting, going from one resort to another, crying out for some fresh excitement, sipping every flower-cup for honey. We shall be satisfied with an inner spring. Note that Jesus creates in us a living spring, always fresh, always cool and refreshing because rising from the unknown depths of God's being! Ask this of Christ, O soul of man! He will give thee living water. No life too lonely, no desert too arid, no soul too depressed!

But there must be the putting away of sin. Our Lord must needs extort the confession, "I have no husband, and I am now living in illicit union." If we desire Christ's best there must be confession. Drummond said truly that the furniture of a man's inner life can be totally changed in an hour, but it is necessary that light should first enter every room. The physician's diagnosis cannot be complete until the patient has given him his entire confidence. We live on four levels, spiritual, intellectual, social, and physical, and any habitual sin in any one of these will arrest the work even of Christ. The sword of the Spirit must cleave to the dividing of soul and spirit, and act as critic of the thoughts and intents of the heart.

Probably by this question about the locality of worship her convicted conscience desired to divert the conversation from a personal approach to a general argument, but our Lord parried her attempt by saying that God was not located in places, but was to be sought and found in the individual heart.

They that would worship him must do so "in the spirit." God's true temple is the cleansed heart. There the shekinah shines above the ark of the covenant. It is a wonderful revelation, that God is seeking, through all times and in all places, for those who will give him room. Let each of us answer these deep questions reverently,—"Has he found a temple in my heart? Has he been able to say, This is my resting-place: here will I dwell?"

Give me, O Lord, that pure and lowly nature, that thou mayest live in my heart undisturbed and unrestrained! Work in me to will and to do of thy good pleasure, and teach me to yield to thee in perfect and unstinted loyalty, to will and to do of thy good pleasure!

Saturday, 15th. John 4. 27-42.

What this woman did in evangelizing her home town is a fine example for us all. We are tempted to quote in full Henry Drummond's reference to her noble effort to bring Sychar to recognize the Saviour, who clearly transcended all questions of national and racial divergence. "We must learn to recognize again the work of the individual unit. The capacity of individuals to work on individuals is almost a lost art. We have spoilt ourselves by thinking to draw thousands by pulpit eloquence, convocations and conventions, tracts and books. We must begin again, and begin far down. Christianity began with one. We have forgotten the simple way of the founder,—how he ran away from cities, how he shirked mobs, how he arranged for a quiet talk with one woman at a well, and how she went to her people and brought the whole town to his feet. . . . . In small groups of two and three he collected the early church around him. One by one the disciples were called: and there were only twelve in all."

The late Henry Clay Trumbull also summarized his lifework thus: "Looking back on all my work in all these years I can see more direct results of good through my individual efforts on individuals than I can know of through all my spoken words to thousands upon thousands of persons in religious assemblies, or my written words in the pages of periodicals or of books."

Such work not only wins individuals, but it feeds the inner hunger of the soul-winner. Our Lord said truly, when they pressed him to partake of the food they had bought, "I have meat to eat of which ye know not." The doing of the will of God is food for soul and body. Let us eat of that hidden manna! Let us accomplish the lifework which he has allotted, so that at the end of life we may be able to say, as our Lord did in John 17. 4, "I glorified thee on the earth, having accomplished the work which thou hast given me to do"! He also made it clear that those who patiently sowed the seed in the darker and sadder days of autumn will be summoned to share the reaper's joy in the glad summertime. That Sunday school teacher in the village, that evangelist who seemed to have failed, that mother who died before the child had reached its teens, they will not be forgotten.

Lord Jesus, grant to us thy grace, that we may faithfully do the work allotted to us, so that we may come some day bringing our sheaves with us; and if we may not live to see the harvest, may we be accounted worthy to hear thee say, "Well done, good and faithful servant!"

Sunday, 16th. John 4. 43-54.

An interesting illustration of the faith that reckons on God, irrespective of any answering emotion or consciousness! The lad was in peril of his life. The local medical men were unable to cope with his disease, and the father, who was Herod's prime minister, in the early morning climbed from the borders of the Lake to the plateau which led to Cana. He told the reason of his journey, and asked the Saviour to return with him, assured that his presence would heal the little lad whom he dearly loved.

Our Lord not infrequently tests a character to make it stronger and more assured. He therefore said:

"Stay here, that you may see signs and wonders to reassure and help your faith!"

But the father cried: "Oh, do not speak to me of waiting to see signs and wonders! The lad is dying! Not a moment should be lost! Oh, sir, come down! One word from your mouth or the touch of your hand will suffice to save him."

Our Lord saw that the father's faith was so strong that distance and absence would not daunt it, and he said quietly:

"Go thy way: thy son liveth!"

It was enough. The father believed that it was even so. With a parting salaam and thanks he turned and started for home. Indeed, he was so sure that the boy's life was saved that he stayed the night at an inn, or with a friend, and returned on the following day.

His wife was startled to see the sudden change in the lad at the seventh hour, which was the hour when the interview between the father and Jesus took place. She was still more astonished when her husband failed to return, and in the early dawn of the following day sent servants to inquire after him.

It is a rare illustration of how we should reckon on God! When once we have definitely and thoughtfully committed our case to God we must not continue to offer the same prayer, but most quietly reckon that our Father is dealing with it, and will most certainly answer. Don't worry! Don't fret! Quietly reckon! Remember Lamentations 3.26!

Grant us, O our Father, that simple faith in thy gracious care and thought which hands over and commits its cause to thee, and leaves it, as our Saviour taught us, with thee in the happy and certain assurance that thou wilt not fail us in the hour of our urgent need! In Christ's name.

Monday, 17th. John 5.1-18.

This visit to Jerusalem was doubtless crowded with incidents, of which only one is quoted here because it unfolds a startling disclosure of our Lord's inner consciousness, which aroused deepest opposition among his foes, but constitutes for us a mine of spiritual wealth. That our Lord should heal on the sabbath was a crime in the eyes of his foes for which he was cited before the authorities, but his judges were little prepared for his line of defence. He said that God was his own Father (so the Greek), suggesting that there was an inner and special sonship to which he laid claim because he thought it not robbery to be equal with God.

Our Lord was meek and lowly in heart, and yet in the hour of testing he dared not curtain the intrinsic greatness and splendor of his nature. Every knee must bow to him, and every tongue confess that he is one with the eternal Father and the Holy Spirit in the blessed Trinity. During his earthly life he kept this element of his being in abeyance. He was always, as he had been from eternity, but between Bethlehem and Olivet—his birth and ascension,—he refused to avail himself of the divine element of his nature, and was content to meet each incident and demand from the human soul which he had distinctly chosen as the vehicle of our salvation.

It is interesting and touching to see how spontaneous this miracle was. Apparently our Lord was not appealed to for his help. When this man had suddenly risen from his poor couch and looked around our Lord had withdrawn, being unwilling to arouse further hostility from his foes. But when it was noised abroad that the man had broken the sabbath by carrying his poor mat the Saviour once more intervened, removing the anger of the Pharisees from the man to himself. What a beautiful anticipation of his bearing our sins and carrying our sorrows, and so setting us free!

O dear and blessed Saviour, we worship thee as the Son of God, God's equal and fellow; but we love thee for identifying thyself with our helpless need,—answering the challenge of Satan with thy eternal merit, answering the appeal of our need even before we had come to thee for succor!.

Tuesday, 18th. John 5.19-29.

Our Lord during his earthly ministry lived in loving union with the Father. He refused to use that inner knowledge which was within his reach as Son of God. He lived, as we may live, originating nothing at the prompting of his own will, but always looking to the Father for direction. Though all the divine attributes were within his reach, and might at any time have been called into operation, he forebore to use them that he might learn by experience what the life of faith is. This is why the sacred writers speak of the faith of our Saviour, Galatians 2.20; Hebrews 12.2. He never hesitated to do the Father's will, though it might bring him into collision with the religious leaders of his time. "See," said he, "my Father told me to work this miracle, though it was the sabbath! Reckon with him!"

Thus the plan of his life was always unfolding to wider issues. Nor will it be otherwise with ourselves. They who yield their prentice hand to be nerved and used by the great master workman will find as the years pass that they will be enabled to realize results of which they would never have dreamed in the ecstatic hours of youth.

Note verse 24! It is extremely useful to be able to turn to it when we desire to lead another into the peace and certainty of acceptance. These questions have again and again been the steps into assured certainty.

You have heard Christ's word of invitation? Yes. You believe that the Father sent his only-begotten Son to die on the cross? Yes. On these two conditions, and according to these words, have you eternal life? You may not be conscious of it, but with these two conditions fulfilled, have you it? Yes! Could you come into judgment? No! Are you in death or in life? In life.

Note the distinction between the two hours of verses 25 and 28! The first of these is realized whenever the soul awakes from a life of sin to one of righteousness. The second, of course, refers to the last great day, when the voice of Christ, to whom the Father has committed the last great scenes, shall call the small and great from their graves, according to Revelation 20. 11-15.

O holy Saviour, grant us, we pray thee, the grace of patient obedience, that we may live to fulfil thy great purposes to the world, and to call from their graves those who are dead in trespasses and sin!

Wednesday, 19th. John 5. 30-47.

It hurts one's heart to take so little space for unfolding these wonderful paragraphs, each verse is so pregnant with divine truth.

In verse 30 we have our Lord's absorption in the Father's will. He loved to have his own human will and choice sublimated and infilled with the will and choice of God. He came down from heaven to fulfil it, and in the Garden his one cry was, "Not my will, but thine be done!" Among the many aims which our Saviour sought to realize was the salvation of the lost, the putting away of sin, the purchasing of a people for himself, to win the love of the church, his bride, and to destroy the works of the devil, but they were all included in his supreme purpose. Shall we do less?

To do God's will is food: "My meat . . . ." It is the key to assurance: "If any do his will, he shall know . . . ." It introduces to a large family: "Whosoever shall do the will of my Father in heaven, the same is my brother, sister, mother."

In verse 43 we have our Lord's reference for and use of the Father's name. It was not a new name. Isaiah had employed it. But our Lord uttered it with a new accent. It was reminted as it passed through those gentle, holy lips. Many who read these words have never really fathomed the deep significance and sweetness of the fatherhood of God. They are Christians, but God to them is the judge, the almighty, the supreme. Let them listen again to the Saviour's words! He points to sparrows on a market stall, two for a farthing, five for two farthings, one being thrown into the bargain. "See!" said the Lord, "each little sparrow's destiny is watched by your Father. Men account it nothing, but one cannot fall to the ground without your Father. He clothed those flowers. He provides for the fowls of the air. See this wee child,—it is cared for by one of the presence angels!"

O gracious Father, we have not understood or loved or trusted thee as we ought! We are not worthy to be called thy children. Forgive the past! Take us to thy heart! Reveal thy love! We need everything thou canst give, but we need thee most of all!

Thursday, 20th. John 6. 1-14.

The cry of a famishing people for bread has often led to revolutions. But the cry of the soul for truth and love and help is not less urgent and agonized, though the children of this world endeavor to ward off the immediate pangs by the husks that the swine eat. We need, therefore, to reach to the inwardness of this wonderful miracle.

Our Lord had crossed the Lake for rest. He had just heard of the Baptist's martyrdom. He needed to recruit his disciples, who had returned from their first mission in his name. But all his plans were subordinated to this appeal. Those vast crowds, swollen by the multitudes en route for Jerusalem, could not be dismissed without food to refresh and sustain.

But does not the same cry for help, unspoken to our ears but heard by Christ's, still appeal to the heart of the Son of man? He still lifts up his eyes and sees a great famished world appealing for truth, love, and help. Alas! his disciples today are, in the majority of cases, either content to feed themselves, or minister to the rows immediately in touch, whilst the vast millions of heathendom are perishing with unappeased hunger.

Viewed in this light the miracle makes a great appeal to us all. How about those distant multitudes that lie on the rim of Christian civilization? Stanley Jones in his "Round Table" volume says:

"Through the jungles of India men are fiercely trying to wring from the universe her secret, and by austerities are trying to make God answer to the need of the upreaching heart; but the real jungles seem to be within the human heart, and men are trying desperately to cut their way through the tangled underbrush to get to light, freedom, and home. But . . . ."

Let us pray! Let us give! Let us encourage our youth—men and women,—to go!

O our Saviour, give us something of thy pity and yearning love! May we be prepared to help to meet the need of the furthest circles of humanity! We know that ere thou shalt come again this work of evangelization must be completed. Enable us, we pray thee, to help thee to see of thy travail and be satisfied!

Friday, 21st. John 6. 15-40.

There is much in this portion demanding careful heed. We must, for instance, learn to

feed on the words of our Saviour by careful pondering and obedience; but that memorable saying in verse 37 compels us to concentrate on its deep significance. Christianity does not consist in the acceptance of the Bible as the Word of God, though we do accept it as such. It does not consist in belief in a creed, though we definitely hold a creed. It is not adhesion to any visible church, though as Christians we feel it right to do so. The heart and essence of our religion consists in coming to Christ: and it is evident from a comparison of the parallel clauses of verse 35 that coming to Christ and believing in him are one and the same thing.

To come to Christ is to despair of saving yourself, and to venture all on him. To come to Christ is to lift your heart to him in trustful confidence, in desire and faith, in assured confidence that there is a union between him and you, though it is as slight as the woman's touch on his garment's hem. If that is your case, you are certainly one of those whom the Father gave to him before time began. It is true that none who come to him will ever be cast out, but it is also true that those who were given in eternity will come in time.

Suppose a mineralogist or a geologist, in exploring the earliest footprints of the creator, were suddenly to come on a slab inscribed with his own name and a precise prediction of the date of his coming. With what amazement he would look on that mysterious tablet, and wonder at the divine forecast! So we, in the first instance, come to our Lord under the stress of sin, and unaware that any such step on our part has been forecasted; but having come we suddenly discover that we have been the subjects of the Father's drawing grace (44); that the grace which drew us on originated in the Father's love; and that we were included in that supreme gift concerning which our Saviour said, "Thine they were, and thou gavest them me, and they have kept thy word." In dealing with the unconverted, we say, "Come to him!" but when they have entered they find themselves included in John 10. 29 and Galatians 6. 17, R. V.

We praise thee, O holy Father, that thou hast mercifully led us to know and love thee, the only true God, and Jesus Christ, whom thou hast sent! Our salvation is all of thy grace. And now may grace be given that we may walk and speak conformably with thy gracious dealings on our behalf! In Christ's name.

Saturday, 22nd. John 6. 41-59.

Bread contains the elements necessary for life. In the grinding to flour the life-germs of wheat are not destroyed, and it is their presence in bread that makes it capable of supporting life. The vital principle received from the ears of corn is passed into flour, and from flour into bread; and thus as we eat bread we absorb the vital principle necessary for our continued existence. So in the human nature of our Lord Jesus, which has passed through the grinding of Calvary, we are brought into direct contact with the life of God himself, and it enters into the composition of our character. The bread brings us the essential life of nature, and the Saviour, as we think of and pray to him, brings to us the essential life which was in God from all eternity. It is the presence of life in bread which sustains physical life, and it is the presence of eternal life in the Bible that makes it fresh and helpful today though millions have fed on its sacred pages.

The manna contained all the elements of bread, but it was distinguished by being heaven-descended. How it came none knew; but each morning beneath the hoar frost lay the small round thing on which the angels might have fed. For purity, sweetness and sustaining energy the manna was, therefore, a fitting emblem of Christ himself. He also came down from heaven, and needs to be gathered and absorbed into our system morning by morning.

His flesh. No one illustration can convey all God's thoughts to us, and therefore, to emphasize the truth that the power to communicate life can come only through death our Lord describes the true bread which nourishes the soul as his flesh, given for the life of the world. The Saviour's life before his crucifixion was fair as an example, but he needed to die and enter a wholly spiritual existence before he could pass on to us that divine vitality which is God's life in the human spirit.

We come to thee, O blessed Saviour, to feed our spirits by contact with thy purity, humility, devotion, prayerfulness, and unity with the Father! We would absorb these and much else into our spirits, that we may be changed into thy likeness from grace to grace and glory to glory!

Sunday, 23rd. John 6. 60-71.

Successive verses tell of the ebbing of the crowds who had been only too glad to sit the day before at the Lord's table, and had considered the possibility of enthroning him as the leader of a revolt against the Roman government. In verse 52 they strove among themselves. In verse 60 many even of his disciples pronounced his challenge a hard saying. In verse 66 many went back and walked no more with him. And now, as the shades of evening were gathering, the synagogue to which the meeting had apparently adjourned was almost empty. The Lord was left alone with the little group of his apostles who had sorrowfully beheld the shattering of his popularity and the destruction of their ambitions. It was at that point that he put the infinitely pathetic question:

"Will ye also go away?"

Peter, as so often, was spokesman for the rest. He said, truly enough:

"There is no one to whom we can go! Thou hast words, not such as we hear from the Pharisees and scribes, but of eternal life."

How tender and gracious were our Saviour's words when he spoke to the weary and heavy-laden, and set himself to heal the broken-hearted! How authoritative they were, for so the people said as they left the Mount of Beatitudes and the spell of his voice was still upon them! Thousands would gather on the hills or by the shore, and stand the livelong day to listen to his lips, which dropped honey. But, best of all, his words are "words of eternal life." Was not Peter absolutely true when he said that there was none to go to if they left him?

It is a serious question. Some reader, perhaps, is drifting away from Christ, losing touch, getting lax and careless. Stay for a moment! Before you drift further from the summerland, what will you find in the Arctics to solace, feed, or help?

That conversation between our Lord and the disciples did not end there, but Peter repeated the avowal, which was first made at the Transfiguration, that Jesus was indeed the Son of the living God. In order to realize the full significance of these words we must turn back to 5. 18. To be "the Son of the living God" was to make himself God's equal.

Strengthen our faith, O gracious Spirit, through our daily study of the words and teachings of the Saviour! May we read, mark, learn, and inwardly digest them! And let thy merciful kindness be for our comfort and quickening, according to thy word! In Christ's name.

Monday, 24th. John 7. 1-18.

Our Lord had not attended the usual Jewish feasts since the events recorded in John 5, but they were still fresh in the national memory. Evident allusion is made to them in verses 11, 12, 13, 20 and 21. The supreme hour had not arrived when he should allow the murderous hate of the Jewish leaders to have full vent. Two years had, therefore, been spent in Galilee,—"He walked in Galilee." His brethren, who are named in Mark 6. 3, seem to have renounced their former attitude, 3. 31, etc., and were vaguely groping their way to Acts 1. 14. They were at that time willing to believe in his Messianic claim, but had no thought of the cross. It seemed a profound mistake, therefore, that Jesus did not take further and immediate steps to attract a following at Jerusalem by his words and miracles. He, however, abode still in Galilee till the feast—all the city being in gala dress,—was half-finished. About "the midst of the feast" he went up to the Temple, and taught.

"The Jews"—i.e., the Jewish leaders,—marveled as they listened to his words. In verses 16 and 18 he struck the same note as in 5. 37, 38. It was as though all that had happened in the interval was a confirmation of his earlier claim. But note that glorious statement—one of the most important in the Gospels,—that when the soul wills to do his will it shall know! After all, the difficulty with them, as with us, was in the will. It is not in our understanding, or emotion, or conduct, that the problem of salvation is settled, but in our will. Bunyan was perfectly justified when in his less-known but amazing allegory of the City of Mansoul he makes Lord Will-be-Will the chief citizen. Some of us remember that the earliest step towards entire surrender and consecration was in the attitude of our will, and finally we were driven to confess that we could get no further than to say, "I am willing to be made willing!" Thank God that this halting confession was accepted! The whole question of salvation hinges there.

We come to thee, O Saviour Christ, longing for salvation from the sins that easily beset, and for a solution of our problems, and that thou mayest have unfettered right over us. Accept the homage of our will and choice! Our will crowns thee Saviour and Lord.

Tuesday, 25th. John 7. 19-39.

Let us concentrate on the later words of this wonderful paragraph! We seem to be transported to the banks of a mighty river which comprehends other rivers in its mighty bed. It is as if our Lord bids us add the Missouri to the Mississippi, and to these the Amazon and the Danube. River to river, stream to stream, torrent to torrent, and all to set forth the freshness and abundance that might flow forth through our lives to make wildernesses break into beauty and fertility! That this is no mere hyperbole is clear from lives like Stanley's, who opened the heart of Africa to scores of missionaries, with the result that what was barrenness has in many cases become a garden of the Lord.

First, we are invited to come to him. "If any thirst, let him come to me and drink!" To come to Christ is to trust him, to open your desire and longing to him, to choose him as the Saviour and Lord of your life. You may have made the mistake of trying to feel him. Begin by choosing him, and then trust him to do all the rest!

As one in the Holy Trinity, our Lord was eternally united with the Spirit as with the Father, but before he could communicate the fulness of that Spirit to individuals or the church it was necessary for him to pass through the cross, and to rise victorious

With Christmas Greetings

F. B. Meyer

from the grave. When these preparatory steps had been taken he was able, as the perfected Second Adam, to bestow his victorious and crowned life to us. We must participate experimentally in his death to sin, and must enthrone him in our hearts, and must put out of our lives all that would grieve or quench the Holy Spirit: then we may claim that through the union between us and him the living water of Pentecost shall flow in, enabling us to fulfil all the purposes of his will.

O Father in heaven, who givest the Spirit without measure to all who are united with our Saviour, fill us again and again, even to overflow, with thy Holy Spirit, as fathers give generously to their needy children!

Wednesday, 26th. John 7. 40-52.

When our Lord spoke the words which we studied in our last section the great Feast had reached its final scenes. His words about the rivers were suggested by the contrast between the ceremony which the crowds had witnessed and the blessings which after he was glorified he was prepared to give to those who believed. In pursuance of Isaiah's prediction that they should draw water from the wells of salvation, a group of priests had descended the Temple stairway to the Pool of Siloam at its foot, and had filled a chalice with water, which they had poured out on the Temple pavement. It was this that led to our Lord making his blessed offer to those who should be united with himself after his resurrection by a living faith. He was prepared to give, not a libation, but rivers!

His words had been listened to with profound silence, and had led to much questioning. Who was this? Where did he come into the teachings of their leaders? How did they account for him? Apparently they had not heard that he had been born in Bethlehem.

Amid that questioning crowd the officers of the Sanhedrin stood, waiting a favorable opportunity to arrest him. But so far from arresting, they were themselves under arrest. How could they shake off the spell of his personality or speech? Never before had these seasoned men—who had heard all that Jewish learning or eloquence could say,—heard words like his. How terrible it will be for those that have hated Christ at the last great Day!

Nicodemus must have often felt uncomfortable when the Sanhedrin was debating the quickest method of getting rid of Jesus, but he had never dared to raise his voice till now. When his fellows accused him of the Sacred Writings he feebly withdrew into his shell until the death-scene of Calvary and the brave action of Joseph of Arimathea stimulated him to confess his loyalty. Let us not judge him too hastily! Few of us would have done much better then. But Pentecost altered all.

May we realize thy glorious claims, O Saviour Christ, on our confession and testimony, that we may never fail thee in the hour of trial! We are weak and helpless of ourselves, but thy strength shall be perfected in our weakness.

Thursday, 27th. John 8. 1-20.

It has been questioned whether this story is reliable, but its internal evidence is strongly in its favor. It reveals a wisdom so profound, a tenderness so delicate, a hatred of sin so intense, an insight into human nature so searching, that we cannot conceive of it as an invention.

Our Lord had entered the Temple early. A group gathered around him, whom he was teaching, when a band of Pharisees, adorned with the customary badges of sanctity, approached and placed a trembling and ashamed woman before him, asking what course he would recommend. If he confirmed the stern Mosaic sentence it would prejudice him with the people, whilst if he refused to impose the ancient sentence they would have a charge against him of antagonism to Moses.

It was a shameful plot, and it has been suggested that he stooped to write on the ground to conceal the burning shame and holy indignation that their action aroused. They may have supposed that he was nonplused, when the Lord looked up and suggested that the first stone should be cast by a man who had not sinned after the accused's fashion. Forthwith the group began to disappear, till the woman alone was left standing before him.

There are three ways of dealing with sin. The sinner's way is to profess to be startled and horrified, and to endeavor to divert the thoughts of spectators from their own sin by stressing those of others. There is, secondly, the Law's stern sentence of stoning. The Saviour's way is to look into the heart of the sinner, and if he finds the least symptom of regret, of anguish, and of desire to begin afresh, he forgives and cleanses and opens the vista of a new life. He was now in view of Calvary, and on that basis forgiveness could be forthwith righteously and gloriously dispensed.

O holy Saviour, grant us so to share in thy purity that we may shrink from the least unclean suggestion or thought, and that we may go through the world filled with thy pity, thy sorrow, and thy healing grace! Above all, may we be permitted to bring many such sinners to thee, not for judgment but salvation!

Friday, 28th. John 8. 21-38.

A venerable Quaker friend some years ago was recounting his acquaintance with an aged lady who in earlier life had known Stephen Grellet. She was asked if that notable evangelist was as good and lovely in his deportment and conversation as he was reputed to have been. This was her reply:

"We have had many excellent Friends, but no Friend like Stephen Grellet. When he came into the room you felt that he brought God with him."

Above all others this was the supreme characteristic of our Saviour. His whole being seemed absorbed in unveiling the beauty and glory of his Father. "I do nothing of myself, but as my Father hath taught me, I speak these things"; "I speak the things which I have seen with my Father." To honor him, to please him, to work his works, to live in his love, to perform his commandments, to show good works from him, to glorify his name, such was the passion of his life. And as his hour approached when he must pass through death and the grave, his own desire for it was expressed in the cry:

"Father, glorify thy Son, that thy Son also may glorify thee," John 17. 1.

Should not the same purpose animate each of us? Those great words addressed by Nicolas of Basle to the great pre-Reformation preacher, Dr. Tauler of Strasburg, are as true today as when first spoken:

"Know," said the simple-hearted peasant friend of God, "that you must take up your cross and follow Jesus in utter sincerity, humility, and patience; you must make your life a mirror of his; and if you so do without doubt the eternal prince will look down on you with the eye of his good pleasure, and will not leave his work undone in you, but will purge you still further as gold in the fire!"

Is it to be wondered at that after two years of lonely converse with God Tauler entered on a life and a ministry which have reverberated through the world?

May the Lord Jesus teach us how to follow in his steps! Let us dare to follow him even in the dark night of persecution or neglect, that we may stand with him in the eternal morning, each one of us changed into his image and reflecting it!

O Spirit of God, thou knowest how unlike we are to our dear Lord! We fail to follow, fail to reflect, fail to count all things else as loss. Teach us to practise the imitation of Jesus, that those who know us best may see him reflected in our walk and conversation! In his name.

Saturday, 29th. John 8. 39-59.

From verse 50 we learn that our Lord lived to glorify the Father. He laid aside, George Herbert tells us in his quaint manner, his crown, composed of stars; his robes, which became the clouds of sunset; his scepter, which became the lightning flash. But having divested himself of these he was glorified by a perfect union between the divine and human, and by the infilling of the Holy Spirit to a fuller extent than was ever attained by mortal flesh. As the prism glorifies light by unveiling its hidden colors, so did the incarnation unveil the heart of God in Christ. He emptied himself, and became obedient to death, even the death of the cross: wherefore God hath highly exalted him, and given him the name above every name, at which angels veil their faces and fall in worship. Let us humbly follow in his steps! Let us specially beware of receiving glory from men! The voice of flattery is so attractive but so subtle. It is so easy to appear to disown it, and yet to accept it with secret satisfaction. We must cast our crowns at Christ's feet.

Note the vast contrasts presented in this paragraph! Here was a group of so-called religious leaders arguing with Christ, deriding his claims, and taking up stones to cast at him; but on the other hand, the Lord was conscious of existence before Abraham, conscious of the ever-present tense of deity, and conscious of a unique relationship with God as his Father. The Jews took up stones to cast at him for blasphemy, but the Lord went through their midst, and on descending the Temple staircase he stayed to give sight to a blind man, blind from his birth, who presently bore incontestable evidence that he could bring daylight not only to the body, but also to the soul. A threefold halo glory was the Lord's: his eternal sonship, his holy manhood, his power to give sight.

Heavenly Father, grant unto us, we pray thee, thy Holy Spirit, that whether we eat or drink, or whatever else we do, our one aim may be to unveil the beauty and glory of our Saviour! May we reflect his image, so that men may turn from ourselves to him whom we reflect! In his name.

Sunday, 30th. John 9. 1-12.

The miracles described in this Gospel were evidently selected in each case with the special object of bringing into view some characteristic feature in the ministry and teaching of our Lord. This story illustrates that fact. What emblem could better set forth the condition of mankind than a beggar born blind? That men are born so, and that they are destitute and bankrupt, needing the healing of the Spirit of God, is patent to us all. But amid all he comes into our midst who is lord of all and light of all.

The Jews had two hypotheses on which to account for human suffering. Either the man had sinned in some previous state of existence, or his parents were being penalized in him for some special sin of their own. But there is a third and truer explanation:

"Neither hath this man sinned, nor his parents, but that God's work may become manifested in him."

How often this has proved to be the case! Again and again we have learned deep lessons from sick beds. In how many cases we have been reminded of our Saviour's words, "This sickness is not unto death, but for the glory of God, that the Son of man should be glorified"! Let us pass on to all

sufferers these two texts,—this spoken of the blind beggar and that concerning the sickness of Lazarus! It may make it easier for some to bear the long nights of weariness and the days of pain. Let them be assured that their sufferings are not in punishment, nor by neglect or mischance, but that they may yield to other deeper views of what Jesus Christ may do as he instills patience, sweetness, gentleness, thoughtfulness for others, and the near presence of God!

But may not we who are blithe and well ask ourselves whether the works of God are being manifested in our lives? At the longest life is but a day, and before we are aware the shadows have steadily and stealthily crept far across the lawn, the air has become chill, and the silver crescent of the moon is in the sky. We were sent into this world for an errand and for a purpose. If we are to fulfil our Father's purpose it must be now or never, for the night is falling.

We pray thee, heavenly Father, to reveal to us thy will, that we may do it, and realize thy purpose in sending us forth, that at last we may hear thee say, "Well done, good and faithful servant! Enter into the joy of thy Lord!" In Christ's name.

Monday, 31st. John 9. 13-41.

It is interesting to note the steps that this blind beggar was led to take. First, our Lord was a wonderful man. Then he said he must be a prophet. Next he refused to accept their suggestion that he was a sinner. Next he challenged their decision that he had not come from God. Finally, when they had excommunicated him and cast him out, the Saviour revealed himself, and he worshiped him as the Son of God. Such were the successive steps by which he was brought into the full acceptance of salvation. The blind saw, the beggar became rich, the abject became an apologist, the excommunicated on the Temple steps became a worshiper within the veil, the outcast recognized the deity of the Man of sorrows, who within a few days would be crucified by man, but was declared in his resurrection to be the Son of the Eternal..

At first his faith was so small that our Lord had to awaken and help it, placing clay on his eyes as a ladder by which to climb towards the light and giving him the further test of washing in Siloam's pool. Each of these helped to arouse his faith, the faith that always springs from obedience. As we obey we advance. As we follow his directions we hasten. As we cease to question and wonder, but follow his promptings, the thread becomes a cord, the cord becomes a rope, the rope becomes a cable, and the cable is attached to an anchor which enters into that within the veil.

Does not his experience confirm those great words of our Lord in John 7. 17, "He that willeth to do his will, he shall know of the teaching, whether it be of God or whether I speak from myself"? This is an infallible rule. Obedience is the key to knowledge, to certainty, to the opening of the eye to behold Christ in all his beauty and glory. Through obedience to Christ let us pass from begging on the Temple steps to become seers, 41!

O blessed Lord, too long we have been beggars on the steps of the Temple! Give us of thy grace, that we may see and know and handle the realities of thy blessed life! Reveal thyself to us as not to the world, and may we be accounted worthy to bear witness to thy power to save to the uttermost!

HAPPY NEW YEAR!

WHAT BETTER GIFT THAN A BIBLE OR A RELIGIOUS BOOK AT CHRISTMAS, NEW YEAR, OR A BIRTHDAY ANNIVERSARY?

"Even Unto Bethlehem": The Story of Christmas, by Henry Van Dyke. Charles Scribner's Sons, New York. 103 pages, with frontispiece in color. $1.50.

Dr. Van Dyke's reputation as a reverent dreamer about Scripture happenings is already established. Here the reality of how Jesus came to be born in Bethlehem, and the first Christmas, and the succeeding events in the nativity narrative, are clothed anew with the author's imagination, and answers are given to questions that occur to all who meditate upon that divine incarnation.

We are indebted to Scribner's for permission to reproduce the frontispiece on our front cover.

"And Was Made Man": An Introduction to the Study of the Gospels, by Leonard Hodgson. Longmans, Green and Co., New York. 216 pages. $3.50.

Written by a former Oxford professor now connected with the General Theological Seminary of New York, this volume is not a life of Christ, but an aid to the intelligent study of the Gospels, so that readers may interpret them aright. Such topics as the nature of the authority of Christ's teaching, the mind of Christ, eschatology, miracles, occupy the eight chapters.

It is an advanced, scholarly study, written in essay form, and not too technical for the average man to read and profit by.

Bible Reader's Life of Christ (The), by Byron Hoover DeMent. Fleming H. Revell Co., New York. 332 pages. $2.50.
Professor DeMent of New Orleans calls it "An Interpretative Account of the Words and Works of Jesus Based upon the Gospel Harmony."

He divides the contents into nine "Periods," from "Preparation" to "Exaltation." The matter is thoughtfully worked out, and displayed in textbook form. There is nothing sensational.

Christ in the Poetry of Today: An Anthology of American Verse, compiled by Elvira Slack. Womans Press, New York. 287 pages.
A dainty volume of unusual interest. Most of the material is copyright, by the best poets.

The contents are assembled in ten chapters such as "The Nativity of Jesus," "Youth," "Ministry," etc.; "The Man Christ," "Parables of Beauty."

Wherever you open the book you read most inspiring and elevated pieces. One would scarcely believe that so much of this matter was available. Many of the poems are already stamped with immortality.

Complete Sayings of Jesus (The), arranged in sequence by Arthur Hinds. D. H. Pierpont and Co., Williamsburg, Mass. 280 pages, with map, vest pocket size. 60 cents to $2.
Only 20 per cent of the words of the New Testament are words of Christ. Hence the compiler's desire to print them separately so that the casual reader and the non-reader of Scripture shall not miss them.

He uses the King James version, printing enough of the context in small type to be explanatory.

Face of Christ (The), by John McBeath. Marshall Bros., London. 188 pages. 3/6.
Ten textual sermons, all giving views of the face of Christ. Thus, "The Revealing Face," 2 Corinthians 4.6; "The Transfigured Face," Matthew 17.2; and so on.

Mr. McBeath is an English minister: and those Englishmen permeate their sermons with Scripture truth.

Gospel of the Living Jesus (The), by T. H. Davies. Macmillan Co., New York. 237 pages. $2.25.
A long-winded Foreword, containing much unnecessary matter, would indicate this to be the author's first book, or else a sophomoric knowledge of what is wanted.

It is a difficult book to review. To get at and expound the subject behind the title the author analyzes the historical problem, the facts of Jesus, the "Communal Portrait," the witness of his character and his vicarious ministry, the kingdom of grace. He rejects both traditional and liberal views as unsatisfactory in favor of a "new approach," which seems to be experiential,—"personal and discriminative."

The author is a Welshman who studied at the University of Manchester and Union Theological Seminary, New York. He has held pastorates in England, Canada, Australia and this country. He applies a Welshman's imagination to a tough problem. Whether he or any reader can trace a clear path through his welter of words this reviewer cannot say.

Jesus the Man and Christ the Spirit, by George Coulson Workman. Macmillan Co., New York. 343 pages. $2.50.
Dr. Workman has been a pastor and a seminary professor inclined to research. This book is the outcome of a lifetime of study and reflection, he says. He commenced to write it 17 years ago.

He distinguishes between what Jesus of Nazareth was and did as a man from what he is and does as a spirit. He believes that any passage of Scripture has only one meaning,—that which the author of it intended,—and he would ascertain that historic meaning and interpret it according to the methods of modern Biblical criticism.

There are 13 chapters on the events in our Lord's life from nativity to resurrection, and on his offices and all-sufficiency.

"The conclusions I have reached are as evangelical as they are critical."

Jesus on Social Institutions, by Shailer Mathews. Macmillan Co., New York. 158 pages. $1.50.
The brilliant and scholarly dean of the Divinity School of the University of Chicago has been a pioneer and leader in the social aspect and applications of the gospel.

He says the study of the revolutionary spirit in preparation for his volume on the French Revolution convinced him of the bearing of social psychology upon the study of Jesus as a factor in the development of Jesus. So he has recast a study of our Lord in this mould.

Jesus: Seven Questions, by J. Warschauer. Pilgrim Press, Boston. 302 pages. $2.50.
Dr. Warschauer has given in these pages a scholarly and frank discussion of the questions that are agitating the church today. The questions are phrased as follows: "Son of Man or Son of God?" "Was He Sinless?" "Did He Work Miracles?" "Had He Power to Forgive Sins?" "Is Belief in Him Necessary to Salvation?" "Did He Rise from the Dead?" "Did He Die for Us?"

The answers given are not the answers which the historic church has given, nor are they the New Testament answers as a rule. In most cases they are the direct opposite of the orthodox, yet always with an earnest qualification that saves the author from the sceptical position. For example, the question "Did He Rise from the Dead?" Dr. Warschauer does not believe there was a physical resurrection. He accounts for the empty grave by the women going to the wrong grave, but he affirms that "the appearances were objective." "Something did

EVANGELICAL SCHOOL OF THEOLOGY

happen" which "rendered the disciples absolutely sure that they had been in personal living contact with Jesus." So he answers the question in the affirmative, notwithstanding the fact that the word resurrection in the common usage refers to the resurrection of the body.

Dr. Warschauer approaches the whole subject with a definite disbelief in the supernatural. He rejects the Virgin Birth as unhistorical, and most of the recorded appearances in the accounts of the resurrection are also rejected. Yet he is earnest in his attempt to retain the spiritual values of rejected teachings and books. The attempt is not on the whole successful. His unwillingness to relinquish the spiritual values and his intense personal loyalty to Jesus constitute the charm of this discussion. Yet all his fervor cannot make a human Jesus take the place of the life and work of the Son of God, as the church in all the ages has conceived him to be.—S. C. H.

Prince of Peace (The): A Christmas Pageant, by Eilert C. Nielsen. United Lutheran Publishing House, Philadelphia. 36 pages. 25 cents.

This is rather good, if not split up too much. There are nine short scenes, each requiring a rearrangement of the tableau area, with a new cast. Everything is simple enough, but how about the time taken? Do the hymns fill the intervals?

The plan for each scene is—a Christmas passage of Scripture read by a reader, followed by an appropriate hymn sung by a choir. Thus, scene 1 recalls Isaiah's prophecies of Christ; scene 2, parts of Luke 1 (Zachariah); until scene 9 introduces "Modern Missionaries of Peace," with missionary verses. An opening and a closing exercise make the pageant a medium of worship rather than a performance.

Wife of Pontius Pilate (The), by Agnes Sligh Trumbull. Fleming H. Revell Co., New York. 60 pages. 60 cents.

How did Jesus appear to Procla, wife of Pontius Pilate, and what impression did he make on her soul?

The author has placed herself back in Procla's position, and by a study of her era and her surroundings has tried to think her thoughts. Result, a moving story of our Lord from an observer's viewpoint, culminating at Golgotha where she found God in Christ.

Biblical Themes.

The Complete Bible in Modern English, translated by Ferrar Fenton. Oxford University Press, American Branch, New York.

This translation dates back 20 or more years, but it is little known, and a new edition provides occasion to draw attention to it.

The translator is an English scholar who conceived the idea when a student in 1853, and never quit until he completed the task. He has exercised independence in arrangement as well as in translation,—but not on higher critical or jig-saw lines.

The arrangement of books of the Old Testament by the Great Sanhedrim in the 3rd century B. C. is followed,—four sections, respectively the books of Moses, the Early Historians (Joshua to 2 Kings), the Prophets (Isaiah to "Malaki"), and the Sacred Writers (the remainder of the Old Testament). Names of persons and places are transliterated from the Hebrew except in familiar cases like Moses, Joshua.

In the New Testament the Gospel of John is printed first because the translator regards it as the earliest written. 1 John follows, as if it were the concluding section of the Gospel of John.

Nowadays we have become familiarized with independent translations of the Bible, and their differences in vocabulary from the King James. This translator divides his work into subsections with topical titles, and prints brief occasional explanatory notes at the bottom of columns.

We can never get too much light on the Scripture original texts. This volume is worth every student's attention.

Bible Jingle Rhymes, by Louise Carter. Thomas Nelson & Sons, New York. 209 pages, illustrated, picture cover. $2.

Composed originally by a mother for her child, these pieces were thought worth passing along. They rewrite Bible stories in metrical forms. No attempt at inspired poetry: just rhymed narrative. It is well enough done.

There are a couple of full-page pictures in color, and special initials and other decorations.

Eleven Old Testament stories take 127 pages,—"The Beautiful Garden," "The First Man and Woman," and so on down to Nehemiah. New Testament Rhymes number 191; 68 pages.

A good book to read to a child, or let the child read, to make the Bible real.

Biblical Allusions in Poe, by William Mentzel Forrest. Macmillan Co., New York. 208 pages. $2.50.

The author is a professor in the Bible department of the University of Virginia, which was Poe's alma mater. This study has been prosecuted mainly for the purpose of increasing knowledge of the Bible.

The first 140 pages are essays on Poe's spirituality, views of mysticism, death and

From "Fun with Paper Folding" (page 783).

other subjects. The author sees prose and poetic resemblances to the Bible which are informing. The remainder of the book is a series of appendices quoting Bible allusions with chapter and verse, Hebraic phrases, Scripture proper names, references to Christ, etc. When the book is finished one realizes that Poe's mind and vocabulary were deeply steeped in Scripture.

Christian Experience of the Holy Spirit (The), by H. Wheeler Robinson. Harper and Brothers, New York. 295 pages. $3.

To those who may have been somewhat downcast because of the present-day dearth of serious attempts to solve the profounder questions of theology this book will bring a heartening of spirit.

The competence of the author is guaranteed by his position and experience, he being the principal of Regent's Park College, England.

The quality of the production is almost guaranteed in advance by the fact that it was 15 years in the making. During this time many of its positions have been debated in various conferences and assemblies, and discussed before and with classes. The author has reason to feel a degree of confidence in his conclusions.

A disclaimer is entered in the Preface against any inference that the book purports to be a complete treatment of the doctrine of the Holy Spirit. The field of the discussion is carefully kept within the limits of the title. But within these it is exceedingly thorough.

A full analytical Table of Contents is of great help to the reader in following the presentation of the theme.

Approaching the main problem through experience, the author reaches such conclusions as the reality of the Christian experience of the Holy Spirit, the permanence of the personality of Jesus Christ, and the reality of the personality of the Holy Spirit.

While the method is thorough-going and the reasoning close, the style is beautifully clear and the language untechnical. The book is designed for the serious layman as well as for the trained theological student.

If the other volumes of the series of which this is a part, namely "The Library of Constructive Theology," attain the standard set by this one it would seem that a Christian apologetic adequate for these modern days will have been produced.—W. O. S.

Credentials of the Church (The), by Ozora S. Davis. Macmillan Co., New York. 115 pages. $1.25.

This book seeks to answer the live question: Why give money and service to the church? It also faces the query of youth: What valid claim has the church on my life, challenging me to devote my life to its leadership?

The church seeks a large budget and draws its good will from the community, so the questions asked are pertinent.

President Davis in succeeding chapters characterizes the church as the herald of good news, the articulate institution of the Christian religion, the agent of community worship, and the teacher of the truths by which we live. Further, the church as the body of Christ is the source of moral and spiritual power, the fountain of comfort and courage, and provides an outlet for a community life for the Christian through which the experience of the individual is perfected.

If the above is a fair view, what then ought to be the attitude of the community toward the church? Should it be critical, indifferent, hostile or friendly?

If the church is necessary and vital, the obligation of the community cannot be discharged by writing a check, but only by a contribution of personal life, the gift of ourselves to its service.—T. C.

Glorious Company of the Apostles (The), by Tracy D. Mygatt and Frances Witherspoon. Harcourt, Brace & Co., New York. 343 pages. $2.50.

A welcome volume on the lives of the apostles because it is not critical. It frankly uses legends and traditions. Its pages are not exegesis but portraits, and the author's use for paint and color whatever and wherever they can find good material. Therefore the book is helpful and suggestive. It is not for scholars or dreamers, but for all whose spiritual life cannot but be deepened through the friendship and sympathy of those who laid the foundations of our faith. The authors make the company of the apostles glorious.—H. P.

Ten Commandments Applied to Modern Behavior (The), by Frank Crane. Wm. H. Wise & Co., New York. 118 pages.

This little volume, as we should expect from its author, is bright, brief, and brotherly. Perhaps the treatment of the Commandments is a little too brief. As the Ten Commandments are here applied to modern behavior the why of the Commandments is emphasized, for as Dr. Crane says about the young people of today, "They want to know not only what is commanded, but why it is commanded." The Commandments as the foundation of all law and morals, and therefore the basis of society in a civilized world, are explained and enlightened in that popular and helpful way that has given Dr. Crane's writings on so many and various subjects such a hearty reception.—H. P.

Why Believe It? By Delavan Leonard Pierson. Christian Alliance Publishing Co., New York. 176 pages. $1.50.

A fine book! Its catchy title intimates its challenging character.

Practical studies in Christian beliefs as based on the Bible and corroborated by science, philosophy and experience is the way the author summarizes its contents. Starting with "Foundations for Faith" and "Tests for Truth" he takes up in succession the great articles of the Christian faith,—God,

Christ, the Spirit, etc.,—and their application to everyday problems like recreation, marriage and divorce, work; closing with chapters facing forward toward death and its sequel and the return of Christ.

Don O. Shelton, president of the National Bible Institute, New York, where this matter was given as lectures, says the book can be read in three hours. But it is a handy volume for continual reference.

Devotional and Meditative.

Altar Stairs: A Little Book of Prayer, by John Fort Newton. Macmillan Co., New York. 205 pages. $1.75.

Dr. Fort Newton has the gift of prayer because he has the spirit of prayer back of it.

Except the Invocation (which is the Lord's Prayer,) and the Benediction (which is, however, a new translation of the Lord's Prayer,) everything is original matter. Each prayer has a title and a brief sentence, sometimes quoted, giving the kernel of the prayer that follows. About half the prayers fit on one page, the rest never exceeding a second page.

Dr. J. Fort Newton of Philadelphia.

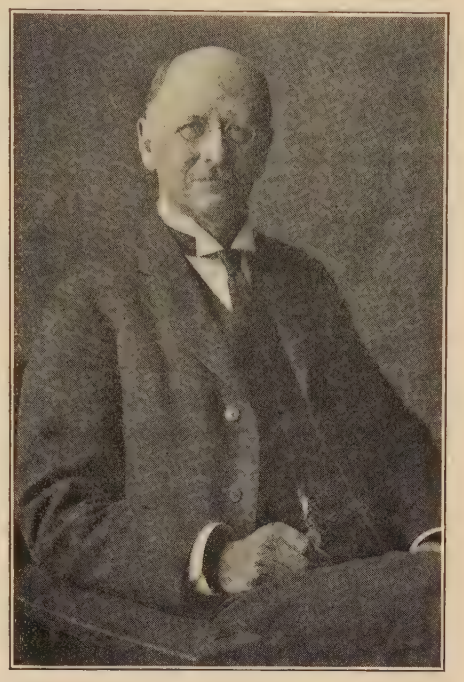
All the great days of the ecclesiastical year and the national holidays have prayers. The remainder,—there are 130 in all,—comprise a wide variety of topics, such as "God over All," "Leisure of Soul," "All Saints," "A Winter Day," "Lack of Courage."

The writer heard Dr. Newton state from his chancel steps that royalties on this book would be devoted to Christian work.—F.

Quiet Talk with God Each Day, 1928-29 (A), by J. Sherman Wallace. Judson Press, Philadelphia. 229 pages, vest pocket size.

Based upon the weekly topics prepared by the Interdenominational Young People's Commission for October 1928 to September 1929, this booklet contains daily reading suggestions with comments and prayer, blank pages for Notes, and other features.

It seems to be heartfelt, wide-awake and practical material.



Dr. Amos R. Wells of Boston.

Think on These Things: Daily Meditations for a Year, by Amos R. Wells. W. A. Wilde Co., Boston. 254 pages. $1.50.

Meditations which have mostly appeared in the "Christian Herald," and have proved worthy of more permanent preservation.

There is a title for each day, a Scripture Lesson, a meditation less than a page long, and a prayer. Dr. Wells occasionally quotes thoughts and poetry and illustrations from others, but otherwise it is original matter.

Bunyaniana.

Pilgrim's Progress (The), illustrated by Frank C. Papé. E. P. Dutton and Co., New York. 315 pages, illustrated, decorated cover. $2.

The most beautiful edition of "Pilgrim's Progress" that has reached us this year, we think.

It is Dent's edition (London), large type. Twelve full-page illustrations in color add greatly to the beauty and understanding of the book.

Pilgrim's Progress in Pageant, by Bernard C. Clausen and Florence L. Purrington. American Tract Society, New York. 73 pages. 60 cents.

Seven "chapters" present seven scenes. A reader does all the talking. The acting is done in silence. Bunyan's life and writings have been the source of the script, which is skilfully done. Indeed, if the directions as to action and lighting, etc., are followed, fine results with earnest spiritual impressions are to be attained.

Dr. Austen K. de Blois of Philadelphia.

John Bunyan the Man, by Austen Kennedy de Blois. Judson Press, Philadelphia. 311 pages, illustrated. $1.50.

Another worthwhile contribution to this year's tercentenary literature. Dr. de Blois made first-hand investigations in England, and of course studied all available sources of information.

The contents appear in 13 chapters and several appendices, giving the career and character of Bunyan in the setting of his times.

Smaller Gift Books.

Business Men's Creed (A), by Roger W. Babson. Fleming H. Revell Co., New York. 28 pages, illustrated. 75 cents.

Written for his clients and the younger generation, Mr. Babson here gives his philosophy of life. He writes as a business man. Faith in God underlies it all, but there is nothing preachy. Pictures of Sir Isaac Newton, Franklin, Pasteur and Steinmetz point out that science and religion need not conflict.

How to Become A Christian: The Message of a Layman, by Walter Miller Thornton. Fleming H. Revell Co., New York. 58 pages, with frontispiece. 60 cents.

The writer has evidently given much thought to his theme. First, by quotations from great men and in other ways he prepares the reader in his views of Christ. Then he elaborates the "seven steps of grace" to take in becoming a mature Christian, with further advice on the development of Christian character.

These matters are briefly and frankly stated, so that any inquirer should not miss the way.

Life's Extras, by Archibald Rutledge. Fleming H. Revell Co., New York. 25 pages. 60 cents.

Life's Extras are things we do not have to have to live, but which we enjoy all the more for that reason if we are observant and thoughtful.

An inspiring little essay that touches the deepest themes of mind and heart in a readable way.

Love, by William Lyon Phelps. E. P. Dutton & Co., New York. 46 pages. $1.

This tasty little volume is an essay on love as it is revealed in the New Testament and in the life of today. Prof. Phelps is professor of English Literature at Yale University. The lucidity, simplicity and earnestness of this monograph prove him to be a master of English prose.

Viewed from the religious standpoint it is so wholesome and winsome a composition as to be in the class of Drummond's "Greatest Thing in the World."

Outstanding Biographies.

Cardinal Mercier (A Life of), by A. Laveille. Century Co., New York. 251 pages, with frontispiece. $2.50.

"The outstanding figure of our time," Marshal Foch called him. Certainly no other man during the War towered so loftily above the carnage and confusion, or has retained the world's respect as has he.

This is an intimate history of the man who was born in 1851 a few hundred yards from the field of Waterloo, through his student life in all the steps up to the princedom of the

church. His fine personality commands one's admiration, and his spiritual eminence and patriotism one's veneration.

His wonderful influence during the War was the legitimate fruitage of his whole life and training. The story of it begins at page 155.

A biography like this is an addition to the World's undying literature.

Francis Asbury, Founder of American Methodism and Unofficial Minister of State, by William Larkin Duren. Macmillan Co., New York. 270 pages, illustrated. $3.

Francis Asbury was born in England in 1745. Converted at the age of 13½ years, he preached three to five times a week while apprenticed to a harness-maker, and soon became a Methodist preacher. 1771 he volunteered and sailed for America. Beginning his itinerant career at once, he became increasingly useful in the spread and influence of American Methodism. John Wesley asked him to be general assistant in 1784, and he was duly elected and ordained by conference. He died in 1816.

His life and career are of paramount influence not as a Methodist propagandist alone: his influence in those early years of the new republic was incalculable. We

CHRISTIAN BOOKS BUILD CHRISTIAN CHARACTER

should like to quote extensively from this book, especially selections from Asbury's sermons and writings. But to appreciate this great and good man one must read the book.

Bishop Asbury is increasingly honored by Methodism as the extent and character of his work is better understood.

Long Lance, by Buffalo Child Long Lance. Cosmopolitan Book Corporation, New York. 278 pages, illustrated. $2.50.

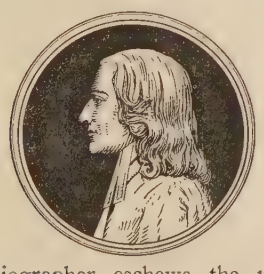
As the autobiography of an American Indian who went through Carlisle and acquired rank and distinction during the World War, this book would be of superlative interest. But it is more. It is the autobiography of a race,—a race whose modes of life are being swept away by the rising tide of a different civilization.

Long Lance is a Blackfoot Indian, whose tribe was located in Montana and Alberta. He begins his story with his babyhood; tells how he was trained to endure hardship from his fourth year; and follows his career up to the beginning of this century. Many great Indian heroes walk across the pages. Canadian history is written here in the tribal conflicts with the Northwest Mounted police that took place, and others that were side-tracked.

Horseback-riding, buffalo-hunting, bloody fighting, sun dances, happy feasts, the councils of the wise old chiefs,—all phases of Indian life are related in realistic fashion; and there is literary merit in Long Lance's style of writing.

Lord's Horseman (The), by Umphrey Lee. Century Co., New York. 358 pages. $2.50.

A great subject, which the author presents in animated style, there being not a dull line from first to last.



The biographer eschews the usual approach to John Wesley's life,—as preacher and promoter of Methodism,—and seeks to portray him in the perspective of his own time.

Wesley was born in 1703, and died in 1791.

The work is so packed with facts and observations that it is impossible to quote briefly. But we must draw attention to the humanness of John Wesley. His constant itinerations brought him into contact with all sorts of people and interests, so that he had a fund of stories which made him a lively guest in any company.

There were many incidents in his life and career that we can smile over now, but overshadowing all else is the mighty work of grace he did for England and the world.

Lord's Minstrel (The): A Simple History of Saint Francis of Assisi, by Caroline M. Duncan Jones. D. Appleton and Co., New York. 234 pages, illustrated in color. $2.50.

The 40 chapters in this attractive volume make it a series of short stories. Rather a good idea!

We have had many biographies of this most human and lovable of saints during the past few years. This one will hold its own for its readable character and charm of style. It brings into relief Francis' humility and mystical life,—many qualities that have universal appeal even in a sophisticated age like ours.

Protestant Saints, by Earl Marlatt. Henry Holt & Co., New York. 104 pages, illustrated. $1.25.

The saints are Augustine, Bernard and Francis. But how "Protestant"? Because each in his way was a new creative force in the church, not leaving the ranks of Romanism but living such lives and achieving such careers as made them stand out from their Romanist contemporaries.

"Must a Christian be either a Catholic or a Protestant? Have men ever been both without compromising the essential truth of either?" Such questions express the author's

approach. He believes that personalities rather than polities or doctrine are the only practical basis for Christian unity and international amity. Herein lies a practical lesson from the lives of these men for our time, when unspanned gulfs separate branches of the church from each other even at the Lord's Table.

It is this aspect of the lives that forms the subject of these three essays.

Sons of Africa, by Georgina A. Gollock. Friendship Press, New York. 241 pages, with decorations and map. $1.50.

The author is one of the most accomplished writers of mission literature. Here she presents a unique collection of biographies of outstanding Negro Africans, including kings and chiefs of pre-modern times, characters of the early 19th century when Africa was coming to know the West, and recently living Christian leaders.

Many of these persons are well known in missionary circles, indeed, in political circles also, but there are others not so well known but whose careers are thrilling witnesses to the power of God's grace. One chapter is entitled "Mothers of Men."

It is, too, not only a collection of short biographies, but a bird's-eye view of Christianity as it has been incarnated in sons of Africa.

Young Luther: The Intellectual and Religious Development of Martin Luther to 1518, by Robert Herndon Fife. Macmillan Co., New York. 232 pages. $2.

The author is a Luther scholar. His effort here is to show how the personality of Luther—and so the Reformation,—was affected by early surroundings and training. The theological foundations of his convictions and career embrace early conflicts with scholasticism, with which he at last broke.

Professor Fife in his research in original sources says he also was impressed by the academic character of Luther's development. He was a student and teacher all his life. One chapter is entitled "School and University," then his entrance into the monastery and his theological studies and soul struggles. His lectures on the Psalms and Romans are reviewed.

This volume, then, is an authentic research in a part of the whole study of Luther.

Yearly Accessories for 1929.

Daily Digest of the Sunday School Lessons (A), by Amos R. Wells. W. A. Wilde Co., Boston. 158 pages, with maps and other features. 35 and 50 cents. Second annual volume.

Doran's Minister's Manual: A Study and Pulpit Guide for 1929, by G. B. F. Hallock. Doubleday, Doran and Co., Garden City, N. Y. 692 pages. $2. Fourth annual volume.

Gist of the Lesson (The), by R. A. Torrey. Fleming H. Revell Co., New York. 158 pages, with Attendance Record and other features. 35 cents. 30th year.

Lesson Commentary for Sunday Schools (The), by Charles P. Wiles, William L. Hunton, and D. Burt Smith. United Lutheran Publishing House, Philadelphia. 316 pages, with illustrations and maps. $1.75.

Peloubet's Select Notes on the International Sunday School Lessons, by Amos R. Wells. W. A. Wilde Co., Boston. 376 pages, with illustrations and maps. $2. 55th annual volume.

Points for Emphasis, by Hight C. Moore. Southern Baptist Sunday School Board, Nashville, Tenn.

Snowden's Sunday School Lessons, by James H. Snowden. Macmillan Co., New York. $1.50. Eighth annual volume.

Superintendent's Guide for 1929 (The), by Harry Edwards Bartow. American Sunday-School Union, Philadelphia. 74 pages, with maps and other features. 35 cents.

Tarbell's Teachers' Guide, by Martha Tarbell. Fleming H. Revell Co., New York. 432 pages, with illustrations and maps. $2. 24th annual volume.

Union Lesson Guide and Golden Text Book. American Sunday-School Union, Philadelphia. 40 pages, with maps. 6 cents.

We shall not be expected to say something nice and different about all these books, large and small, whose worth has been demonstrated by the years. We do not notice great changes, though advantage has been taken of advances in pedagogy and editorial practice and press-work.

Dr. Torrey's death last October will remove a reliable and accomplished teacher by voice and pen, whose "Gist" has been more evangelical and expository than any other help.

To correct a misapprehension we are asked to mention that Dr. Martha Tarbell is in no way related to Dr. Ida Tarbell, the well known writer.

We draw attention to "Doran's Minister's Manual" in this list as containing among the wealth of its contents a brief exposition of the Sunday school lesson for each week, with several illustrations and other features.

Worthwhile History and Fiction.

Blue Ruin, by Grace Livingstone Hill. J. B. Lippincott Co., Philadelphia. 318 pages. $2.

Lynette is just home after finishing college, and it is her birthday. Dana and she had grown up together, and every one expected to hear of their engagement any day. Dana is the grandson of a famous minister, and he has just completed his seminary course. A handsome boy, but he seems to have a weak strain in his character, and his ideas have

kept sagging, so that Lynette's mother and young brother and others despise him and fear the future.

It happens that a raw flapper vamps Dana, and before he knows it she has married him. Lynette had gone on a trip to Europe to get away and readjust her life. Over there she meets her true lover, and the end is happy.

There is much here that probably happens every day to tangle lives and produce tragedies; many characters, young and old, that are true to life; and a strong, sane Christian atmosphere throughout the vicissitudes of the plot.

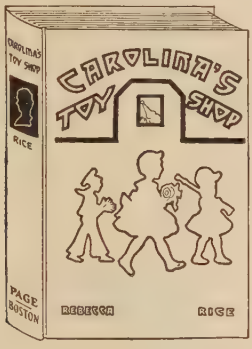
Young people will enjoy this novel.

"But Once A Year": Christmas Stories, by Eleanor Hallowell Abbott. D. Appleton and Co., New York. 313 pages. $2.

Eight separate stories, the last one in verse, that have Yuletide and its happy experiences for their theme. Some of these have appeared with great acceptance in the big monthly magazines. They introduce much variety in plot and characters, and together form a delightsome collection.

Carolina's Toy Shop, by Rebecca Rice. L. C. Page and Co., Boston. 260 pages, illustrated. $1.75.

What could be happier for a little girl than to live with her Uncle Dan who owned a toy shop? Carol had a vivid imagination that made all the dolls and things live.

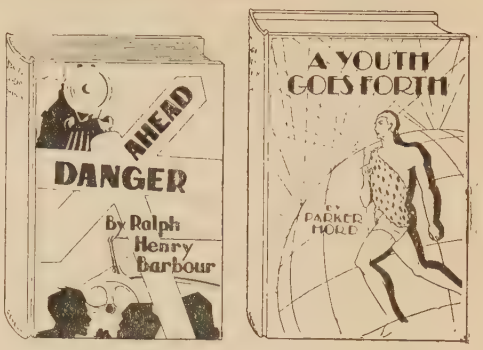


A pleasing story of an orphan child who came to live with her bachelor uncle in the city. The plot introduces her school and schoolmates, Thanksgiving and Christmas times, and other details that made the child's life a succession of glad experiences,—not to speak of Uncle Dan's romance.

Danger Ahead, by Ralph Henry Barbour. Fleming H. Revell Co., New York. 265 pages, illustrated. $2.

A boy who gets this book will not want to go to bed till he has finished it,—nor his sister, either.

Ben and Dixie want to get home to Ohio from Florida bringing a swell car belonging to Ben's father. The troubles they get into, —held for stealing the car, and for kidnapping, and for robbery and theft, not to speak of accidents on the back roads they had to



New Revell books.

take as detours or to avoid arrest! It turns out all right in the end, but the lively plot and the slangy lingo of the boys show that the author has lost none of his skill.

Engineering in America (The Story of), by Chelsea Fraser. Thomas Y. Crowell Co., New York. 471 pages, illustrated, picture cover. $2.50.

A world of thrill and romance is embodied in the simple title of this book. Its contents? The triumphs of engineers in building our highways, railroads, bridges, tunnels and subways, dams and reservoirs, canals, harbor improvements, lighthouses, mines, and big buildings. What a list! We all know a little of what modern engineering has produced, but here the stories are traced from crude beginnings to the greatest triumphs of man in nature.

The text is geared to both young and old readers,—not too technical, but enough to understand the tasks involved.

There are a hundred drawings by the author, and 18 photographs.

Famous Seamen of America: Tales of Their Deeds, compiled by Hanson Hart Webster and Ella M. Powers. Thomas Y. Crowell Co., New York. 390 pages, illustrated. $2.

The sea and seamen always stir the blood of youth. Here are stories of famous American ships and sailors since Colonial times down to the voyage of the "Oregon" in 1898 and the American navy in the World War: thirteen chapters "In Time of War," 160 pages. Then follow 12 more chapters "In Time of Peace," over 200 pages, from the earliest times to the rescue of the "Antinoe" by the "President Roosevelt."

There is the widest variety in all these chapters. The sketches are derived from the writings of well known authors.

Seventeen full-page illustrations lend further life to the vivid descriptions in the text. The frontispiece is a beautiful picture of "Old Ironsides" in color.

Gay Courage, by Emilie Loring. Penn Publishing Co., Philadelphia. 309 pages. $2.

Diverse character studies and most clever

dialogue make this a novel far above the average.

Geoffrey Hilliard spends three years globe-trotting and enjoying life after leaving college. Then he returns home, to find that his old father's mill manager is a traitor to him, so that the business is running down. Straightening out that crookedness involves much of the plot.

Next door to the Hilliard estate happens to be the manse, where the daughter Nancy is a brilliant and lovely girl, a garden-maker, though quite independent in thought and expression. The mill manager wants to win Nancy, but she has guessed his treachery.

Little Betty, with her too frank ways and a large vocabulary of current slang learned from her nursemaid, is a constant source of merriment.

Altogether a likeable story

John Vivian of Virginia: His Memoirs of the First Rebellion, by Herbert Fuller. L. C. Page and Co., Boston. 370 pages, illustrated. $2.

A romance of Virginia of the late 17th century, when Charles II had gained the throne of England, and when the cruelty and tyranny of Governor William Berkeley aroused the settlers in Virginia to rebellion against him.

John Vivian was an Englishman who came to Virginia and soon joined the colonists against the governor. The story involves numerous adventures and much action, including attacks by Indians. When the rebellion failed Vivian and his lady love returned to England, and in an audience of the king revealed the true facts in Virginia, and out of the king's generosity received a land grant that brought them back to the colony.

Oldtime life and customs and diction are revived. Just now, when Williamsburg is being restored to its colonial glory by the largess of John D. Rockefeller, Jr., this tale will carry the reader back to the hard realities of the era it unveils.

Modern Religious Dramas, edited by Fred Eastman. Henry Holt and Co., New York. 326 pages. $3.

A beautiful-appearing book that contains the cream of nearly 300 religious plays and pageants examined by Mr. Eastman in his capacity of professor of Religious Literature and Drama in Chicago Theological Seminary. Eleven one-act plays and two pageants were selected.

These do not depend on his judgment alone, for several of them have already approved themselves by the test of time, and all of them have sterling value.

They are usable by church and missionary groups, community and welfare organizations, and are calculated not only to foster Christian faith and character, but also neighborly good will and coöperation.

Left on the parlor table the book affords uplifting reading for odd half-hours.

Moses: A Novel, by Louis Untermeyer. Harcourt, Brace & Co., New York. 390 pages.

A weird affair for a Bible believer to read! For the novel is based upon the Bible narrative and the history of Egypt as learned from Josephus' "Antiquities" to the latest offerings of the archeologists, but without biographical accuracy or historical authenticity. That is, the author does as he likes with the persons and happenings involved.

A Prologue accounts for Moses as the son of the Egyptian princess Thermutis by Amram. To cover up the liaison the report was spread that the princess begat the child under the influence of the river god. Queen Ti concocted this plan, and gave the infant recognition as a prince alongside her own child Amenophis Junior.

As the plot unfolds Moses kills an Egyptian soldier belonging to a rival clique of priests. He flees to Midian, meets and marries Zipporah, sees a bush blazing with the fiery sun behind it, hears an inward voice proclaim the name of Akhnaton's monotheistic god, returns to Egypt to liberate the Hebrews writhing and rebelling under the oppressor, and so forth.

A Bible student sees the Bible facts used by the novelist in his own way, quite apart from the Bible and historical significance. One who does not accurately know the Bible data would be entirely misled. A person who has never read the Bible narrative might think it is a corking good novel.

Old Days and Old Ways, by Imogen Clark. Thos. Y. Crowell Co., New York. 296 pages, illustrated, picture cover. $2.

A-1 descriptive historical and biographical material! The first 100 pages tell "How They Lived in the Old Days." The rest of the book makes the reader acquainted with "Some Children of the 18th Century." The ideas underlying each section are clever and well worked out in a vivacious style.

In Part I separate chapters depict all-around life as it was found in Old Virginia, 17th century Boston, early New York and Pennsylvania, and New Rochelle, N. Y., which was founded by French Huguenots. A different culture was to be found in each place. The items of everyday life were different in each, so that there is fascinating variety as you read one chapter after another.

Part II approaches 18th century life and history at a different angle,—the early years of a dozen children,—Franklin, Washington, Esther daughter of Jonathan Edwards and

later wife of Aaron Burr, and others more or less famous and well known in American history. The author has the knack of catching the reader's attention at once in her presentation, and unfolds a good deal of life and customs in telling the story of each of her subjects.

About 30 pictures and drawings help to make the text more vivid.

Quaker Adventures, by Edward Thomas. Fleming H. Revell Co., New York. 221 pages. $2.

Truth is indeed stranger than fiction. Truth well told surpasses a novel.

Here are the stories of 23 "Adventures in International Understanding" as told by the heroes themselves in most cases. The noble philanthropic labors of the Friends during and since the War in Silesia, France, Germany, the Near East, Russia, Japan, the Balkans, Ireland, Nicaragua, Haiti, China, and our own land are related with simple dignity. What widespread ministries! What sacrificial labors!

The author contributes opening and closing chapters which complete the whole picture of unprecedented kinds of assistance for needy people of all lands: not always medical aid, but feeding the starving, helping in farm work, and in a thousand other ways.

Silver Slippers, by Temple Bailey. Penn Publishing Co., Philadelphia. 360 pages. $2.

Readers of "Good Housekeeping" will remember this story when it appeared as a serial.

Joan Dudley and her lover are riding by the sea as the book opens, and he proposes. But the course of love does not run smooth. Indeed, in this case the lover proves unworthy, and another is found to be Joan's true mate.

It takes 38 chapters to work out the ups and downs of a plot which makes a story equal to this distinguished author's high standard.

Story of Youth (The), by Lothrop Stoddard. Cosmopolitan Book Corporation, New York. 343 pages, illustrated. $2.50.

Nothing that Lothrop Stoddard has done compares in the widest interest with this story of childhood and youth in many lands since the dawn of civilization. He begins with "Children of the Morning,"—Babylonia and Egypt,—then children of Greece, Rome, the North, Europe through the Middle Ages, the Elizabethan age, the Cavaliers and Puritans, the 18th century, colonial America, and so down to yesterday.

Apparently Stoddard has combed over the history and literature of these nations and periods, and jotted down everything he could find about child life,—their homes, rearing, education, amusements,—everything. All this material he has recast into vivid sketches, often using the childhood of famous men and women for information. There is nothing stilted or technical about the narrative. It is fascinating and informative reading.

The publishers claim that this is the first book in its field: and it is so comprehensive and competent that it will be hard to beat.

Under Frozen Stars, by George Marsh. Penn Publishing Co., Philadelphia. 302 pages. $2.

The Hudson Bay country is the locale of half a dozen novels by this author. He knows it summer and winter, its inhabitants and traders, its wild life and dangers. A dash of Indian words gives it the proper color.

The novel begins with a capsized canoe on a storm-lashed lake and a person hanging to it who turns out to be a girl, and ends with the marriage of the hero and this heroine.

Jim Stuart has been sent by the Hudson Bay Company to a desolate post to reëstablish its fur trade with the Indians. He finds there a French Canadian free trader, who, by working on their superstitious fears, has secured the confidence of the natives. Bad blood ensues on both sides. The Frenchman's daughter Aurore is finally abducted, but by one of his own men. After a merciless race over trackless snow wastes Jim rescues the girl, and secures the confidence and coöperation of his rival trader.

Youth Goes Forth (A): Unpublished Chapters from an Oldtime Chronicle, by Parker Hord. Fleming H. Revell Co., New York. 303 pages. $2.

A story of David that holds the reader's eager interest from first to last.

We are informed that it is the first novel of a successful playwright. He has gone to the Bible for his theme, and taken one of its most heroic passages, and written a novel of great force and high literary quality.

The plot begins with Samuel's anointing of David. The latter is already known for his wondrous voice and noble character. Several beauteous lyrics are given, as also certain psalms.

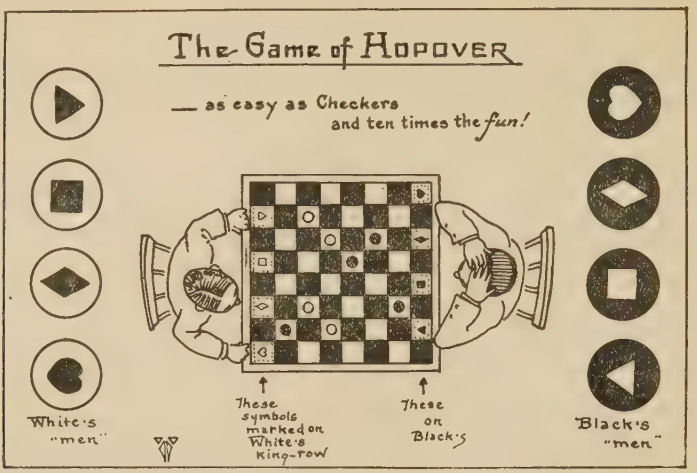
Abigail appears early in the plot, and furnishes a love romance. David's call to Saul's court, his victory over Goliath, and the rest of the Bible narrative are weaved into the story with minor imaginative additions. Only brief mention is made of David's period of exile, and the book ends with the death of Saul and his sons, and David's lament.

The author has caught the Oriental mode of speech and action. There is not a thing to offend the Bible believer: rather, the Bible outline and background are used in a natural way to make a historical novel of deep interest to young and old alike.

Intelligent Amusement.

Fun with Paper Folding, by William D. Murray and Francis J. Rigney. Fleming H. Revell Co., New York. 95 pages, illustrated, picture cover. $2.

With the aid of the directions so plainly given in this book, and several diagrams on every page, almost anyone can do wonders with a sheet of paper. The same square becomes successively a Chinese junk, a ball, a rooster


The Game of HOPOVER
— as easy as Checkers and ten times the fun!
White's "men"
These symbols marked on White's King-row
These on Black's
Black's "men"

From "The Jolly Book of New Games."

that flaps its wings, a cake basket, a motor boat, a windmill, a work table, a battleship, a dog, a frog, a pagoda, an airplane, a drinking cup, and an almost unlimited number of other interesting objects.

Children will of course be entertained and occupied, but the book suggests amusement for kindergartens and hospitals and shut-ins of all kinds. We rather think grandpa will be amused, too.

Jolly Book of New Games (The), by Wallace Dunbar Vincent. Fleming H. Revell Co., New York. 158 pages, illustrated. $1.50.

Thirty-eight chapters, each expounding the rules for a new game, or a new edition of an old game, and with an illustration that helps to show what it is about. The games are of all kinds,—with cards, dominoes, words; circle games; tricks, etc. Get the book and you will have enough to entertain a lively crowd for a whole winter!

Miniature Library.

A midget series of dictionaries and classics is the latest novelty in the making of books.

Two-language dictionaries in English, French, Spanish and German each contain 12,000 of the most frequently used words, and other features. A "Little Webster" contains 18,000 English words. Yet these are so diminutive that they fit into a safety-match box. Even at that the type is quite legible.

The classics include Hamlet and Macbeth, the Golden Treasury, Don Quixote, Paradise Lost, Arabian Nights, and others.

A midget Bible measures 2¼ x 1¾ x ¾ inches. With each copy there is a magnifying glass which makes the type look as large as this that you are now reading. The Old and New Testaments are also to be had separately.

All the wee books are bound in handsome leather covers, with red edges.

They are not toys. Each is a real book. Fitting into one's pocket or purse, they have possibilities of great usefulness.

The dictionaries and classics cost only 50 cents each, the Bible a dollar, and the Testaments 75 cents each. A set of six classics in an attractive leather case costs $3.

Various Themes.

Child Psychology and Religious Education: A Book for Parents and Teachers, by Dorothy F. Wilson. Doubleday, Doran and Co., Garden City, N. Y. 158 pages. $1.75.

An excellent little book of a popular kind, giving useful hints as to child training, not of the haphazard or weakly sentimental kind, but both scientific and practical. The basic assumption is that, as Emerson said, "the secret of education lies in respecting the pupil," while not going so far as did Rousseau, who asserted the child's flawless perfection and advised the "hands off" method of dealing with him.

A minor defect of the book is a half-comprehending reference to the depravity doctrine of the Augustinian theology, and a failure to see that such a view was emphasized only to render the triumphs of saving grace more illustrious.

On the whole, the treatment of this general subject as to how to lead the child up into a reverent and reasonable, constantly controlling religious experience is sane and helpful. The chapters cover the themes: The Religion of Children, Suggestion and Imitation, The Use of the Imagination, The Child's Fears and his Idea of God, Authority and Obedience, The Child's Freedom, Training the Memory in Religious Education, Training in Morality, Training in Worship, Love and Hero Worship, Religion and Children's Life Experiences: to which is added a General Conclusion and Summary.

The book is a welcome contribution to what may be termed the art (or science) of directed growth.—C. A. S. D.

Confessions of a Puzzled Parson (The), by Charles Fiske. Charles Scribner's Sons, New York. 273 pages. $2.

Bishop Fiske is so much puzzled in some of these confessions that he puzzles us too.

He acknowledges that the average man has simple ideas of religion. He considers the great function of the Christian church to be worship, and the end of all faith and worship to be life. He declares, "It was a wonderful thing that Jesus Christ did for religion, nothing less than the rediscovery of God. . . . . God is like Christ: that is the essence of Christianity." Now with these and many another statement even Flaming Youth will agree. These are ancient truths, but truths that can never be brought down to date because they are ever beyond the most advanced.

We see nothing to disagree with in this book, and though it contains much less of confession than it does of puzzles we wonder why the good bishop should be so puzzled. With this volume as a most helpful plea for reality we will all find ourselves in sympathy. It is a book well worth reading.—H. P.

Wars of the Godly (The), by Reuben Maury. Robert M. McBride and Co., New York. 318 pages, illustrated. $3.50.

Not worth reviewing! It is sloppily and slangily written, and about squabbles that are best forgotten. There was no earthly purpose in writing it. Best to ignore it!—H. P.

Finding God through the Beautiful. American Institute of Sacred Literature, Chicago.

A new correspondence course with the above title is now being issued. The first study is before us, on "Finding God in Poetry," written by Prof. Theodore G. Soares. His subdivisions give illustrations from the poetry of nature, human sympathy, personal faith, spiritual struggle, moral victory, suffering and death. Review questions are appended, and suggestions for correspondent work and reading.

Subsequent studies will discuss religion in painting, sculpture, music, the drama, architecture, nature, and human character.

AMONG NEW BOOKS.

Administering God's Gifts, by George Louis Rinkliff. United Lutheran Publication House, Philadelphia. 99 pages. 50 cents.

Adventures in Visitation Evangelism, by A. Earl Kernahan. Fleming H. Revell Co., New York. 125 pages. $1.50.

Affirmative Religion, by Winfred Ernest Garrison. Harper and Brothers, New York. 292 pages. $2.

Ambassador (The), by James E. Freeman. Macmillan Co., New York. 212 pages. $2.

American Lutheran Preaching, by Miles H. Krumbine. Harper. 301 pages. $2.50.

Background of the Bible (The), by Henry Kendall Booth. Charles Scribner's Sons, New York. 281 pages. $2.

Bible True (The), by An Unknown Christian. Marshall Brothers, London. 144 pages. 2/6.

Building a Christian Character, by Blanche Carrier and Amy Clowes. Doubleday, Doran and Co., Garden City, N. Y. 252 and 40 pages. $2.

Call and Challenge of the Unseen, by F. B. Meyer. Revell. 184 pages. $1.75.

Catholic Church and Confession (The), by Leonard Geddes and Herbert Thurston. Macmillan. 104 pages. $1.

Charles W. Eliot—Puritan Liberal, by Henry Hallam Sanderson. Harper. 253 pages. $2.

Christ and Society, by Charles Gore. Scribner's. 218 pages. $2.

Christ is All, and Other Sermons, by James Allen Francis. Judson Press, Philadelphia. 159 pages. $1.25.

Christianity and Success, by Edwin Holt Hughes. Cokesbury Press, Nashville, Tenn. 182 pages.

Christianity Reborn, by L. L. Leh. Macmillan. 225 pages. $2.

Church Finance, by William H. Leach. Cokesbury Press. 224 pages. $2.25.

Churches at Work, by Charles Lincoln White. Judson Press. 187 pages, illustrated.

Church in Action (The), by T. A. McQuiston. Marshall Bros. 116 pages. 2/6.

Essentials of the Christian Faith, by Hugh R. Magill. Stratford Co., Boston. 177 pages. $2.

Faith in the Divine Fatherhood, by William Peter King. Cokesbury Press. 372 pages. $2.

Fundamental Christianity, by Francis L. Patton. Macmillan. 334 pages. $1.50.

God's Good Gifts, Mabel B. Fenner. United Lutheran Publication House. Teachers' book 85 cents; pupils' book 60 cents.

God Working through Mankind, by Eva M. Stilz. United Lutheran Publication House. Teachers' book 75 cents; pupils' book 50 cents.

Humanity of God, by John Wright Buckham. Harper. 265 pages. $2.50.

Human Nature in Christian Work, by A. H. McKinney. W. A. Wilde Co., Boston. 216 pages. $1.50.

If I Had Only One Sermon to Preach, edited by James Marchant. Harper. 307 pages. $2.50.

Introduction to Biblical Archeology (An), by George S. Duncan. Revell. 174 pages. $1.75.

Israel After the Exile, by W. F. Lofthouse. Oxford University Press, New York. 247 pages.

Japan in the World of Today, by Arthur J. Brown. Revell. 322 pages. $3.75.

Jewish Library (The), by Leo Jung. Macmillan. 374 pages. $2.50.

Kingdom Stories for Juniors, by Elizabeth S. Whitehouse. Revell. 221 pages. $2.

Law or War? by Lucia Ames Mead. Doubleday. 276 pages. $1.75.

Liturgical Study of the Psalter (A), by C. C. Keet and G. H. Box. Macmillan. 192 pages.

Madness of War (The), by Harold S. Brewster. Harper. 261 pages. $2.

Misbehaviorists (The), by Harvey Wickham. Longmans, Green and Co., New York. 294 pages. $3.50.

Missionary Education in the Church, by Herbert Wright Gates. Pilgrim Press, Boston. 227 pages. $1.

Motives of Men (The), by George A. Coe. Scribner's. 265 pages. $2.25.

New Cokesbury Hymnal (The). Cokesbury Press.

New Quest (The), by Rufus M. Jones. Macmillan. 202 pages. $1.75.

Not Slothful in Business, by Herbert A. Bosch. Doubleday. 208 pages. $1.75.

Paganism in Our Christianity (The), by Arthur Weigall. G. P. Putman's Sons, New York. 277 pages. $2.50.

Pilgrimage of Buddhism (The), by James B. Pratt. Macmillan. 758 pages. $3.

Portion for the Children (The), by Frank J. Scribner. Macmillan. 182 pages. $1.

Problems of a Little Child, by A Mother. Pilgrim Press. 102 pages.

Sceptical Essays, by Bertrand Russell. W. W. Norton and Co., New York. 256 pages. $2.50.

Shadow and Substance, by George C. Needham. Bible Institute Colportage Association, Chicago. 199 pages. $2.

Steep Ascent (The), by Robert Norwood. Scribner's. 197 pages. $1.50.

Story of the Democratic Party (The), by Henry Minor. Macmillan. 501 pages. $4.50.

Taking the Name of Science in Vain, by Horace J. Bridges. Macmillan. 273 pages. $2.50.

Things to Come, by J. Middleton Murry. Macmillan. 318 pages. $2.50.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check postal or express order.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Contributing Subscriptions are $2 a year, but any sum, small or large, will be welcome.

20839..	$ 2 50	20840..	$ 1 00	20841..	$ 3 00
20842..	10 00	20843..	1 00	20844..	5 00
20845..	5 00	20846..	10 00	20847..	10 00
20848..	6 00	20849..	1 00	20850..	1 00
20851..	2 00	20852..	2 50	20853..	5 00
20854..	1 00	20855..	5 00	20856..	5 00
20857..	2 00	20858..	2 00	20859..	5 00
20860..	3 00	20861..	2 00	20862..	5 00
20863..	2 00	20864..	2 00	20865..	8 00
20866..	2 00	20867..	1 00	20868..	1 00
20869..	5 00	20870..	5 00	20871..	5 00
20872..	5 00	20873..	2 00	20874..	2 00
20875..	2 00	20876..	1 00	20877..	2 00
20878..	1 00	20879..	2 00	20880..	5 00
20881..	5 00	20882..	10 00	20883..	5 00
20884..	6 00	20885..	12 00	20886..	2 00
20887..	2 00	20888..	1 00	20889..	1 00
20890..	1 00	20891..	5 00	20892..	5 00
20893..	5 00	20894..	2 00	20895..	3 00
20896..	1 00	20897..	1 00	20898..	1 00
20899..	2 00	20900..	1 00	20901..	3 00
20902..	1 00	20903..	1 00	20904..	1 00
20905..	2 00	20906..	2 50	20907..	1 50
20908..	2 50	20909..	5 00	20910..	5 00
20911..	5 00	20912..	15 00	20913..	5 00
20914..	10 00	20915..	5 00	20916..	10 00
20917..	25 00	20918..	10 00	20919..	50 00
20920..	4 00	20921..	10 00	20922..	5 00
20923..	6 00	20924..	10 00	20925..	2 00
20926..	3 00	20927..	2 00	20928..	2 00
20929..	10 00	20930..	1 00	20931..	4 00
20932..	2 00	20933..	2 00	20934..	1 00
20935..	5 00	20936..	4 00	20937..	2 00
20938..	2 00	20939..	5 00	20940..	5 00
20941..	2 00	20942..	2 00	20943..	2 00
20944..	2 00	20945..	1 00	20946..	2 00
20947..	5 00	20948..	2 00	20949..	2 00
20950..	5 00	20951..	3 00	20952..	2 00
20953..	5 00	20954..	5 00	20955..	5 00
20956..	5 00	20957..	5 00	20958..	5 00
20959..	2 00	20960..	2 00	20961..	5 00
20962..	20 00	20963..	10 00	20964..	2 00
20965..	2 00	20966..	2 00	20967..	1 00
20968..	20 00	20969..	4 00	20970..	2 00
20971..	2 50	20972..	2 00	20973..	1 00
20974..	5 00	20975..	10 00	20976..	3 00
20977..	2 00	20978..	2 00	20979..	5 00
20980..	2 00	20981..	1 00	20982..	2 00
20983..	5 00	20984..	2 00	20985..	1 00
20986..	2 00	20987..	5 00	20988..	2 00
20989..	5 00	20990..	1 00	20991..	20 00
20992..	2 00	20993..	1 00	20994..	3 00
20995..	2 00	20996..	2 00	20997..	1 00
20998..	10 00	20999..	10 00	21000..	5 00
21001..	5 00	21002..	5 00	21003..	5 00
21004..	5 00	21005..	2 00	21006..	6 00
21007..	2 50	21008..	2 00	21009..	2 00
21010..	1 00	21011..	1 00	21012..	1 00
21013..	4 00	21014..	2 00	21015..	1 00
21016..	1 00	21017..	5 00	21018..	5 00
21019..	10 00	21020..	5 00	21021..	2 00
21022..	2 00	21023..	5 00	21024..	10 00
21025..	5 00	21026..	10 00	21027..	5 00
21028..	5 00	21029..	5 00	21030..	10 00
21031..	5 00	21032..	1 00	21033..	20 00
21034..	11 00	21035..	25 00	21036..	2 00
21037..	100 00	21038..	1 00	21039..	2 00
21040..	5 00	21041..	2 00	21042..	1 50
21043..	4 00	21044..	1 00	21045..	1 00
21046..	2 00	21047..	2 00	21048..	1 00
21049..	2 00	21050..	1 00	21051..	2 00
21052..	1 00	21053..	4 00	21054..	2 00
21055..	2 00	21056..	5 00	21057..	5 00
21058..	5 00	21059..	5 00	21060..	10 00
21061..	5 00	21062..	3 00	21063..	2 00
21064..	3 00	21065..	1 00	21066..	2 00
21067..	5 00	21068..	3 00	21069..	1 00
21070..	2 00	21071..	5 00	21072..	5 00
21073..	10 00	21074..	10 00	21075..	10 00
21076..	2 50	21077..	1 00	21078..	1 50
21079..	3 00	21080..	15 00	21081..	10 00
21082..	5 00	21083..	5 00	21084..	10 00
21085..	4 25	21086..	5 00	21087..	25 00
21088..	5 00	21089..	10 00	21090..	10 00
21091..	5 00	21092..	5 00	21093..	10 00
21094..	10 00	21095..	3 00	21096..	1 00
21097..	1 00	21098..	1 00	21099..	2 00
21100..	1 00	21102..	5 00	21103..	10 00
21104..	3 00	21105..	2 00	21106..	5 00
21107..	2 00	21108..	3 00	21109..	2 00
21110..	5 00	21111..	5 00	21112..	10 00
21113..	5 00	21114..	5 00	21115..	1 00
21116..	2 00	21117..	3 00	21118..	2 00
21119..	5 00	21120..	2 00	21121..	1 00
21122..	1 00	21123..	4 00	21124..	2 00
21125..	1 00	21126..	1 00	21127..	2 00
21128..	2 00	21129..	25 00	21130..	2 00
21131..	10 00	21132..	2 00	21133..	8 00
21134..	25 00	21135..	15 00	21136..	1 00
21137..	3 00	21138..	5 00	21139..	15 00
21140..	3 00	21141..	10 00	21142..	5 00
21143..	10 00	21144..	4 00	21145..	5 00
21146..	2 00	21147..	5 00	21148..	5 00
21149..	3 00	21150..	5 00	21151..	2 00
21152..	5 00	21153..	5 00	21154..	5 00
21155..	15 00	21156..	1 00	21157..	2 00
21158..	6 00	21159..	2 00	21160..	3 00
21162..	5 00	21163..	2 00	21164..	5 00
21165..	5 00	21166..	1 00	21167..	2 00
21168..	2 00	21169..	2 00	21170..	1 00
21171..	10 00	21172..	2 00	21173..	5 00
21174..	10 00	21175..	2 00	21176..	2 00
21177..	4 00	21178..	25 00	21179..	10 00
21180..	2 00	21181..	25 00	21182..	50

We get a lot of inspiration out of the **Record of Christian Work,** and thank you for all the good things you are doing in our behalf. In my round-the-world journey I found no other publication that seemed to be so universally respected and appreciated as the **Record of Christian Work.** —W. M. Danner, secretary American Mission to Lepers.

The **Record of Christian Work** has been coming regularly to me for years past, and has been much appreciated. We are thankful for the generosity of those who make it possible to send it gratis to the missionaries on the field, and shall be happy if the arrangement is continued.—Chas. F. Bernheisel, Korea.

Many times I have intended to write my appreciation of having the **Record** sent to me, and in the press of other duties have failed to do so. It is a great privilege to get the messages that are given at the different conferences, and there is much else in the magazine of interest and helpfulness. I much appreciate your sending it.—Miss Carolyn T. Sewall, W. China.

Dear Sirs:

During the years I have had your fine paper I have been more successful. During the years I have not had it I have been less successful. It surely is a great help and inspiration.

My doctor sister went to China 30 years ago, and we have worked side by side, she in the hospital she built, I in the girls' school and doing evangelistic work.

I trust I may have your fine paper still sent to me. I do thank you for the years I have received it. God bless you!

Pray for us! China needs the prayers of earnest Christians.

(Signed) (Miss) Frances K. Bement,
China.

Faith As an Element in the Christian Life.

Rev. Avery A. Shaw, D. D.

Faith as an element in the Christian life is often misunderstood.

Some suppose it to mean assent to a theory or adherence to certain Christian principles of life. When Jesus said, "Believe in God, believe also in me," he was not stating a proposition, but a command.

Faith is a venture and a challenge. Faith means the summoning of all one's moral energy, will, and affection into action in the face of the impossible. Everyone should read Hebrews 11, and study the characters of the Old Testament mentioned therein.

Faith is threefold. First, it is the attitude and act of the soul by which we venture with confidence on the unknown. It puts substance into things not seen. Faith builds foundations under our castles in the air.

Abraham, resting in the land of his fathers, gained the conviction that God had something important for him to do,—go out of the old land into Canaan. So he went, not knowing whither he was going. He went because he had the faith to substantiate his hopes.

Moses found it difficult to believe that he should be the leader who would lead Israel out of bondage. Yet God gave power to his conviction. He put renewed faith in him, so that his hopes were substantiated.

The man of faith can sing with Whittier:

> "I know not were his islands lift
> Their fronded palms in air:
> I only know I cannot drift
> Beyond his love and care."

Faith is the substance of things hoped for: it is also a proving of things not seen. It is the attitude and act of the soul by which we test and prove the reality of the unseen. It is more than a vague belief: it is the actual testing of the things hoped for.

Faith determines the worth of the imponderables. It is a habit we form whereby we prove the reality of the unseen. If one hesitates in accepting, let us say, Christ as the redeemer of the world, let him try it with as much faith as he can summon. Then he will be surprised at the growth he will make in faith. Paul says, "We faint not, though our outward man is perishing." Faith enables us to trust our moral instincts. Faith brings us into direct contact with God in Christ.

We should test this faith in our everyday life, making it so practical that the life of Christ can be seen in our social relationships.

> "I feel the earth move sunward,
> I join the great march onward,
> And take by faith while living
> My freehold of thanksgiving."
>
> —Whittier.

Faith is, in the third place, the attitude and the act of the soul by which we come to know the spiritual source of our physical universe. Existence of God cannot be proved by logic. We can understand and be convinced of the reality of God through acting upon the principle that he is in and behind the substance of this physical world.

Faith helps us in four particular ways. With faith we can more easily solve the problems of proportion: temporal versus spiritual. Faith steadies our soul in its conflict with desire. Faith adds zest to the Christian life. Faith leads to a victorious life. It does not come full-fledged, but grows day by day.

John Harper's Last Convert.

Three or four years after the Titanic foundered a young Scotsman rose in a meeting in Hamilton, Canada, and said:

"I was on the Titanic when she sank. Drifting alone on a spar in the icy water on that awful night, a wave brought John Harper of Glasgow near to me. He, too, was holding on to a piece of the wreck. 'Man, are you saved?' he shouted. 'No, I am not!' was the reply. He answered, 'Believe on the Lord Jesus Christ, and thou shalt be saved!' The waves bore him away; but strange to say, a little later he was washed back along side of me. 'Are you saved now?' 'No,' I replied, 'I cannot honestly say that I am.' Once more he repeated the verse, 'Believe on the Lord Jesus Christ, and thou shalt be saved!' Then loosing his hold he sank. And there, alone in the night, and with two miles of water under me, I believed. I am John Harper's last convert."

Dean Shailer Mathews of the University of Chicago. Author of "Jesus on Social Institutions" (page 774).

Next Month.

If Only. . . . ! A Minister's Wife's Dream —Rev. G. F. Cox, British Columbia.

What It Means to Believe in Jesus of Nazareth—President Walter L. Lingle, Richmond, Va.

America's Gift to Bible Lands—John R. Voris, New York.

Thy Will Be Done!—Dr. Donald Fraser, Scotland.

The Mind of the Master about Man—Dr. Paul Scherer, New York.

The Evidence of Life—Rev. George A. Buttrick, New York.

The Attitude of Prayer—Rev. S. M. Shoemaker, New York.

Antarctic Exploration Costs.

The expenditure of half a million dollars, the magnitude of the risks involved, the occupation of so many able men,—these and other aspects of Commander Byrd's expedition to the Antarctic raise the question in many a person's mind, Is the venture worthwhile?

It seems to be agreed that no new lanes of travel will be opened to mankind, no new lands opened for occupation, and of course there is no immediate economic profit in view. At most there will be gain in knowledge geographical, meteorological, geological: but even here there is no assurance of practical value.

The highest investment of time and money and human effort of every kind is in the name and cause of God and our neighbor. And indeed the need of more money and effort in his cause is unlimited. Yet it would be extreme and churlish to deny other worthy aims. America is so rich that bushels of money not dedicated to God may well be spent in inspiring ventures such as Commander Byrd's that do have an ennobling influence on the rest of us.

Many years since I saw that "without holiness no man shall see the Lord." I began by following after it, and inciting all with whom I had intercourse to do the same. Ten years after God gave me a clearer view than I ever had before of the way to obtain it, namely, by faith in the Son of God. And immediately I declared to all, "We are saved from sin, we are made holy by faith." This I testified in private, in public, and in print, and God confirmed it by a thousand witnesses. I have continued to declare this for above thirty years, and God has continued to confirm the work.—John Wesley, 1771.

A woman and her child stopped to speak to a neighbor busy in her garden. The mother was given some beautiful roses, and the child begged for some.

"Yes, if you will throw away your dandelions," was the reply.

But the little hands were full of weeds, which had seemed like treasures when they were gathered, and she was unwilling to drop them even for the beauties for which she was begging.

When alone with Jesus we will be asked some pertinent questions. One is, "What is that in thine hand?" Is it gold that should be used to extend the kingdom of God? If it is, then empty your hands before you shut to the door, lest the glimmer of gold obscure the face of the One you came to see!

God comes into souls just as the sun comes into houses. Their part is to open the door to him,—that is to say, to remove anything that could get in his way,—and to agree to his coming. When that is done, all further doing is his.—S. John of the Cross.

Living Victoriously.

(1) Stop blaming yourself for every disaster that has happened to you!

(2) Other people have faced obstacles just as hard as yours, and have surmounted them. You can do it too!

(3) You can discover and utilize supremely your inner powers if you will draw upon vital religious faith!—Dr. James Gordon Gilkey.